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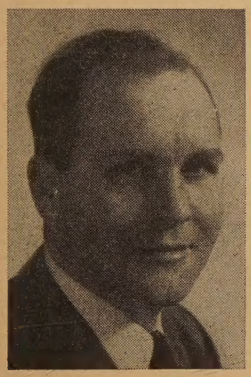
A Journal of Contemporary Preaching



Walter Harrelson:

God's Sovereignty And Man's Dominion

Ellis Jones Hough • All the Breaks

Henry Kuizenga • Prayer and Your Life

Arthur W. Mielke • Fixed Entertainment

Roy DeLamotte • Too Late for Law

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J. A. Davidson • Credentials of Christians

DANIEL D. WALKER • DISCIPLINED DISORDER

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CONTENTS: FEBRUARY 1960

SERMONS

God's Sovereignty and Man's Dominion .. *Walter Harrelson* 4
Some People Get All the Breaks ..... *Ellis Jones Hough* 9
Prayer and Your Life ..... *Henry Kuizenga* 11
What's Wrong With Fixed Entertainment? ..... *Arthur W. Mielke* 13
Too Late for Law — Too Soon for Love ... *Roy DeLamotte* 16
Litany for Ministers ..... *R. Deane Postlethwaite* 19
Credentials of the Christian ..... *J. A. Davidson* 23

ARTICLES

Disciplined Disorder ..... *Daniel D. Walker* 6
The Minister's Use Of Bible Commentaries ..... *Francis C. Lightbourn* 26

FEATURES

Book Reviews 28
Memo 3
Prayers 2, 10, 18
Pulpit Calendar 31

Prayer

DELIVER us, O righteous God, from "a cloistered and fugitive virtue" which shrinks from the hazards of struggle in this uneasy world. Save us also, our Father, from so exhausting ourselves in altruistic effort that we become superficial and disheartened.

Grant that our spiritual resources may be constantly renewed by our daily fellowship with thee. Keep our minds alert and our purposes free from self-interest and from lust for praise. Call forth those depths of heroic strength which we do not know are ours.

Then may we venture forth into the day's events, humbly bold and generously loving. May inner integrity and brotherly love prove this day to be the fulfillment of both the possibilities of our lives and the design of thy holy will. Amen. — *Harold Leonard Bowman, pastor emeritus, First Presbyterian Church, Chicago, Illinois.*

The Pulpit

A Journal of Contemporary Preaching

VOLUME XXXI FEBRUARY 1960 No. 2

Memo:

LAST Christmas season local television showed us the British film, *The Holly and the Ivy*. In it an aging clergyman confesses to finding, during an excavation in his roll-top desk, one thousand forgotten sermons. This is not many, he muses. They represent a decade's work for a man who preaches twice a Sunday. He estimates that many thousands of sermons are preached in a clergyman's lifetime. And, he confesses, not one of them is remembered! The only consolation he receives is the word of his sister. She recalls his reference to "myrtle trees" in a sermon for the burial of her husband years ago.

Who of us has not had a haunting feeling after descending from the pulpit that no one listened? For that matter, who of us could reconstruct much of anything from Sunday-before-last's message? And if we cannot remember, who can? Not all of this need be blamed on poor preaching. The human mind, which is made fortunately to forget also unfortunately forgets. Who can remember more than a snatch of more than one or two political speeches from the past, more than a moment or two of words from statesmen who are trying to make history through their words? How many editorials or essays do we really remember? Dare we then conclude that sermons are not necessarily to be remembered? Most of what they do is to be achieved in the situation of the week or the day in which they first fall on listeners' ears.

Before we let ourselves off the hook too easily, it might still be good to ask what *happens* to preaching. Usually we ask, What *happened* to preaching? Preachers are men who are vocationally equipped to see the wide gap between ideals and realities. Fighting lonely battles in an overpowering world, desiring to wage war for the Kingdom and finding it necessary more often to wage peace in the Organ Committee, they are often given sympathy and given to self-pity. So we like to say that "people have changed. They are tired of preaching."

Here is where a new book of sermons comes in. The translator, in introducing it, quotes Paul Althaus in some disturbing words: "People today are not tired of preaching, but tired of *our* preaching." The response to Helmut Thielicke's preaching bears this out. After this audacious introduction the sermons which follow had better be memorable. They are and indeed they are. You can read them in *The Waiting Father: Sermons on the Parables of Jesus* (Harper, $3.75). Let me confess before the sin: I intend to join what I hope will be a mighty army of plagiarizers who, if we do not preach these sermons, at least preach sermons informed by them.

Thielicke is less well-known in America than in Europe, where he has received the equivalent of our *Time*-cover treatment at the time he was preaching these sensation-causing sermons. A theologian of prodigious output, a first-rate professor of ethics, and a man of the people — what a combination! (Even M.E.M.'s wife, who can be glacial in the presence of the European theologians who inspire her husband, melted in the presence of this entertaining and warm man when he visited our home a couple of years ago.)

I do not have much time left to say why I think these are model sermons, deserving of careful analysis by all preachers. Why did they have such enormous crowd appeal to Christian and non-Christian, educated and uneducated? Well, they talk current language (some of it so much so that the translation becomes a bit embarrassing). But so do many or most forgotten sermons. They are clear, personal, direct, never pompous. Most of all, they are biblical. They begin by *listening* to the parables. On this path they can never go wrong.

Still, what subtle gift makes these different? It is the ability of the listener-proclaimer to see the biblical reality and the modern need always at its center and yet to see it in new light, from a different angle. Take the title: *The Waiting Father*. All along we subjectivists have been fascinated by the responses of the anti-hero, the Prodigal Son. We have explored his religion and enjoyed or envied his wanderings. It was the Father who mattered all along. Anders Nygren points out somewhere that this is the focus of parables. They are not "earthly stories with heavenly meanings." They talk about different kinds of experience than ours, but in terms we can understand. This one, for instance, does not tell us, "This is what fathers are like." It says "This is what the Father is like." It talks about God. So does Thielicke. When the waiting Father is understood, the parable, the Son, the gift of grace, the needs of man and the solaces of the gospel break through anew. And you can never really forget a sermon which allows that to happen.

M.E.M.

The Lordship of Christ Summons Us To a Costly and Fulfilling Humanness

God's Sovereignty And Man's Dominion

By Walter Harrelson

THE GREAT Centennial celebration of the publication of Darwin's *Origin of the Species* has come to a close. In the thinking of some of the distinguished guests of this university who have been with us for the Darwin Centennial, religion has evolved in the course of mankind's evolution and will of course pass away in time. What mankind needs is a religion without revelation, at best; even more desirable, apparently, would be a responsible humanism which sets forth the values of various religious traditions in a scientifically defensible and intelligent fashion. The dogmas of religion must go; they have been disproved and only remain to enslave the free and inquiring spirit of man.

The subject "God's Sovereignty and Man's Dominion" is not considered to be an answer to critics of religion. It is, I hope, an affirmation of Christian faith. Nonetheless, the subject is designed to take seriously the criticism of religion and to contribute to this criticism. Christians are called upon to give an account of the hope that is in them. Christian faith was not born in a community which sought to keep its good news to itself. What God had done and was doing and would do was good news for the whole world. It was to be told to the ends of the earth, precisely because it was the truth.

Our Old Testament lesson, Psalm 8, opens with a hymnic confession of faith in God, the Lord of the universe. "O Lord, our Lord, how excellent is thy name in all the earth; who hast set thy glory above the heavens." It is clear at the start, therefore, that the psalmist's picture of the universe is radically different from our own. We are told today that our planet is one of perhaps a hundred million capable of sustaining life. We know that our sun is one of billions in one galaxy, and there are many other galaxies. We know that the period of inhabitable life on this planet is determined by conditions which man probably will not be able to control, and that in time life will perish here, perhaps to begin, or to continue on one or more of the myriad of planets in the universe. But does this altered picture of the universe really have anything to do with the psalmist's faith? The psalmist is talking about the ground and source of all reality. He is affirming that God is the Creator, Sustainer and Guide of all life. His praise of God is not dependent upon the accuracy of his picture of the make-up of the universe. We may find his faith in the sovereign God meaningful or meaningless, but we will do so not on the basis of our criticism of his cosmology. The warfare between science and theology does not have its battleground in competing cosmologies; it is, essentially, a warfare within the mind and heart of each one of us — whether scientist, theologian, businessman or laborer.

God's Universe or Not?

The real conflict within us, which the Christian faith should never obscure, is whether or not we can affirm with the psalmist, "O Lord, our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens." Is the universe grounded in a sovereign and purposeful God or is it not? Is there ultimate and abiding meaning in the life of man, and of the universe, or is there not? Here science and theology do battle, but not as two rival disciplines within the university community, and not as two institutions within society, but as two modes of dealing with reality present within the life of every human being, from the very moment when man appears on the planet as a self-conscious being. Let no cheap attacks on religion obscure this point. And let no cheap religious answers obscure the point either. The psalmist's confession of faith has every reason to be taken for what it is: a confession. Do we, can we, proclaim that God is Lord? Can we hold to the conviction that it is better to live than not to live? Can we assign to life on this planet such sig-

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WALTER HARRELSON *is dean of the University of Chicago Divinity School (American Baptist), and associate professor of Old Testament on the University's Federated Theological Faculty. A graduate of Union Theological Seminary, New York, Dr. Harrelson has also served on the faculties of the University of North Carolina, Union Theological Seminary and Andover Newton Theological School. His book* Jeremiah, Prophet to the Nations *was published last fall by The Judson Press.*

nificant meaning as to say that it should and must continue as long as possible? If so, we are declaring that life itself is an ultimate good, or at least the highest good we know. And we have, finally, no argument which will establish the truth of this assertion. The psalmist is bold enough to declare that the ultimate ground of all existence, and all meaning, is the living God. He confesses it; he does not argue it.

Child of His Times

But the psalmist goes on to confess that God's sovereignty is maintained in the face of opposition, enmity. He never suggests that the life of man, or the natural order, is marked by peace and tranquility because God is Lord. God's Lordship is maintained in struggle. Here again the poet is a child of his times. The demonic forces in opposition to the will of God surrounded ancient man. The Israelites had, however, stripped away the powers normally assigned to moon and stars and sun and planets, crediting all these powers to the sovereign God. It was in the earthly realm that the opposing powers were most clearly active. The problem of man was whether or not he would confess the name of God, whether or not he would let this excellent name go forth to still enemy and avenger. Here our psalmist utters one of the most daring affirmations in the entire Bible (if we understand the obscure Hebrew text properly). He says that even babes and sucklings declare the name of the sovereign Lord, thus establishing God's authority and stilling the enemy and the avenger. The babbling of infants is a testimony to the glory of God. What does this mean to say? I suspect that the poet is here anticipating the thought later expressed about man's place in the universe; about man's dominion under the sovereignty of God. The very existence of man is a testimony to the glory of God. What marks off this psalm as such a powerful witness for the aftermath of the Darwin Centennial is its robust humanism. Let us see what this humanism looks like.

What Is Man?

It would have been possible for the psalmist to grow rhapsodic in his praise of the intricacy and orderliness of the heavenly bodies. He could have shown how the stars in their courses reveal the power of their creator and sustainer. But his concern is quite a different one. Viewing the excellency of God's name, silently witnessed to in the heavens, uttered in the babbling of infants, he asks a more searching and vexing question: What is man? What is man's place in this terrible and glorious universe? What do you want from man, O Lord? This is the essential question of the Bible, and it is an inescapable question in every epoch.

And the answer of the psalmist is rather surprising, to the extent that he has an answer. He does not conclude, as many people suppose the theologian of biblical faith concludes, that since God is sovereign Lord, man is nothing. Man, the sinner, the worthless being, deriving meaning only from servile obedience to an arbitrary and capricious deity, is not man as this psalmist knows him. The sovereignty of God does not make slaves of men, slaves, that is, in the modern sense of the term. Man is indeed called to obedience in the Bible, but his obedience is designed to be obedience to his high calling as a man.

The psalmist is caused to wonder why God should trouble himself about one of his creatures — and precisely the one creature whose life seems most precarious. Why does God care about him so much? This is the cry of the agonizing Job as well, although the cry in chapter seven of that book has quite a different context. Job is lamenting that God will not leave him alone; he hounds him by day and night. He won't leave the sufferer in peace for a moment. He will not let him die, or take his place with the beasts, or with the plants or rocks. God insists that Job be a man, even in his suffering. Why?

Awesome Responsibility

The author of Psalm 8 goes on to speak of the astonishing fact that man is placed in a position of dominion over the entire universe (the universe as known to him). God has made man but little less than God, has crowned him with glory and honor, has subjected all things to his (man's) control. Even the great sea-monster, alluded to in the phrase "whatever passes along the paths of the sea," is under the dominion of man. The psalmist's high estimate of God is coupled with the highest imaginable estimate of man's place in the universe. It is not the case that religious traditions which stress the sovereign authority of God tend to reduce man to a pawn in God's hands. The whole history of Christian thought reveals that this is not the case.

Man is made in the image of God. He is appointed to rule over God's universe. Nowhere in the Bible is it even suggested that this rule of man is abrogated by God in face of man's sin. On the contrary, sin is taken so seriously in the Bible just because of the awesome responsibility which biblical faith assigns to man. He is not to be restricted in his ruling save at the one point of acknowledging that his rule is derivative from the sovereign authority of God, who has appointed him to rule. Hence it is a pathetic thing to see the communities of faith which stem from biblical faith so timid and intimidated in the face of new discoveries in science, technology or other areas of scholarship. Biblical man did not have his eyes closed to the world. He lived as openly and affirmatively as has any man on the face of the earth. In those areas in which man

(Continued on page 21)

A Contradiction in Terms — Or a Creative Combination?

DISCIPLINED

THERE HAVE been successful ministers whose desks were always neat and organized, who answered their mail with dispatch, and who were punctual in meeting every appointment. And there have been successful ministers who were careless at all these points. But there has never been a great minister who had a fuzzy or uncertain concept of what his main business was about.

Perhaps the crux of the matter is in the distinction between discipline and order. "Disciplined disorder" is not necessarily a contradiction in terms. It is possible, indeed very common, for a highly disciplined person to be disorderly, especially in certain areas of his experience. And it is both possible and common for a person who is meticulous about every detail to lack a basic sense of discipline. The person who is disciplined but disorderly may be the one who has such a well-defined goal to which he is devoted with such singleness of heart that he can't be bothered with the details that clutter the lives of less well-oriented personalities. The person who is orderly but undisciplined may be the one who, being caught up in no absorbing life goal, compensates by being overly devoted to meticulous detail. For some people, too much attention to detail is an escape mechanism. Absorbed in sorting cards and keeping graphs, one can escape the more rigorous discipline of fighting one's way through big theological problems or working out complicated interpersonal relations.

But hold steady. Don't leap to the notion that carelessness about detail is an indication your mind is moving in a higher realm. It may mean only that you are lazy. Remember that the highly disciplined person is not careless about the detail that is directly related to his main goal. He simply has gained the maturity which enables him to be casual about the kinds of details that are *popularly thought* to be important, and conscientious about the details that *are* important.

That leads us into the first of two suggestions I want to make to the person who finds himself struggling with the problems of discipline and disorder: He should recognize that a stern discipline is a requisite to quality. He may attain eminence without it, but not greatness. To be sure, undisciplined ministers are sometimes thrust into positions of prominence and even of power beyond what they deserve or are capable of handling. This is because the choice of leaders is so often in the hands of persons who are themselves undisciplined. But such an elevation in rank is no honor. The true goal of the ministry is high quality, not high rank. In attaining this goal there is no substitute for discipline.

Discipline means an eye that is not distracted from the goal: it means faithfulness to an appointed task; it means discrimination in the use of time; it means rejection of the good when there is a better; it means self-denial and drudgery. Daniel Webster put it plainly in his advice to lawyers. He said, "A man can never gallop over the fields of law on Pegasus, nor fly across them on the wing of oratory. — If he would stand on terra firma, he must descend. — If he would be a great lawyer, he must first consent to become a great drudge."

Any worth-while venture comes at the price of disciplined labor. Thus novelist John P. Marquand describes what it is like to finish a book by saying, "I feel a deep sense of relief — the species of relief that occurs many times daily in the maternity ward of any hospital." And Althea Gibson, accounting for her success in the world of sports, says, "If I made it, it's half because I was game enough to take an awful lot of punishment along the way." Similarly, Irvin Cobb shattered the illusions of those who think that writing is easy to produce because it is easy to read. "You ought to see me some morning," he wrote, "when I'm dashing off my stuff — about one inch an hour."

In the hard work, long hours, persistent prac-

DANIEL D. WALKER *is pastor of First Methodist Church, Oakland, California. After graduation from Pomona College and Boston University School of Theology, he became director of youth work for the California Conference of The Methodist Church. He has served Methodist churches in San Francisco and in Corvallis, Oregon, and was an instructor in homiletics at Pacific School of Religion, Berkeley, California. "Disciplined Disorder" is a chapter, reprinted here in part, from Mr. Walker's book* The Human Problems of the Minister *to be published by Harper in March.*

By Daniel D. Walker

DISORDER

tice, and disappointing setbacks that form the prelude to achievement, the ministry is no different from any other field. Harry Emerson Fosdick describes his experience in learning to preach as "a struggle," and adds, "Preaching for me has never been easy, and at the start it was often exceedingly painful."

There is nothing more satisfying in human experience than creative achievement such as the production of fine music, the writing of a worthwhile book, or the preaching of a great sermon. But anyone who has reached the goal in any of these fields knows that, but for the grace of God and his own dogged determination to stay by a rigorously imposed self-discipline, his dream would have miscarried. Most of us resist hard work. Mental exertion in particular is avoided at the slightest excuse. Not only the reluctant high-school student who doesn't see what good his French is going to do him anyway, but also the Christian minister at his study desk, is tempted to piddle with every diversion that will postpone the mind's struggle with ideas. Joshua Reynolds once wrote: "There is no expedient to which a man will not resort to avoid the real labor of thinking." Describing the persistence with which she must fight off tempting alternatives to writing, Helga Sandburg tells of the small bird that appears at her study window, capturing her attention: "He is a curious one. In a moment, though, he goes away and I have to write. I would rather wash windows or start a ragout, weed the flowers or bake bread." No doubt Miss Sandburg would agree with J. Edgar Park's assertion that "one of the most impassable roads in the world is that between the brain and the point of a pen. Anyone who thinks that a writer picks up his pen just because he loves it does not know the whole story. A love for it is present, of course. But so also is a determined grip on the pen that, like Jacob's wrestle with the angel, will not let go until a blessing has been released.

But most people find that something more than love of the task and a determination to see it through is necessary. This additional element is orderliness. Presently, as we have already hinted, we will look at the other side of the coin, but for the moment let's examine the virtues of a professional life that fits into well-defined categories and knows the firm ribs of structure. One writer says it for all of us when she confesses, "I find a schedule imperative. There is the tendency in me to dawdle and a routine snaps me up."

Phillips Brooks said it for the ministers: "Do not be tempted by the fascination of spontaneousness. Do not be misled by any delusion of inspiration. No one dreads mechanical woodenness in the ministry more than I do. And yet a set of well-framed and well-joined habits about times and ways of work, writing, studying, association with people, the administration of charity and education, and the proportions between the different departments of clerical labor, is again and again the bridge over which the minister walks where the solid ground of higher motive fails him for a time. Routine is a terrible master, but she is a servant whom we can hardly do without."[1]

There is scarcely a phase of the ministerial calling that cannot be improved through the application of system. Even the creative process of sermon preparation has its mechanical side. Thought proceeds best through known and widely accepted stages. Many people from different walks of life have outlined the steps that lead to the production of something worth-while — a poem, a novel, a sermon, an invention, a mathematical conclusion or scientific discovery. They express it in different words, but they all come out about the same place. All include such stages as (1) gathering the raw material, picking up ideas and illustrations; (2) living with the stuff gathered, organizing and reorganizing it, rejecting it, and embracing it again; (3) a period of incubation when the work is turned over to the subconscious while one goes about other business; (4) the inspiration — the illumination — the birth of the creative idea; (5) the period of verification and shaping of the idea for practical use.

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[1] Thomas F. Chilcote, Jr., *The Excellence Of Our Calling, An Abridgment of Phillips Brooks' Lectures on Preaching* (New York: E. P. Dutton & Company, Inc., 1954). p. 55.

While these stages are not always clear-cut, and often take place simultaneously, they nevertheless indicate that even "just thinking," if it is to be productive, must follow a pattern. And it must be nailed into place or it will escape. . . Rudolph Flesch states it firmly: "Once the idea is born, tips are unnecessary — except one: WRITE IT DOWN. The best idea is useless if it is lost and forgotten. Catch your ideas alive. Keep a notebook handy; if you don't have a notebook, find a pad; if you can't find a pad, use an old envelope. But don't let the idea get away. It may never come back."

System is necessary in sermon preparation, and the orderliness should find its way into the sermon itself. This is not a textbook on homiletics, but it is in order to say that the minister who never learns to structure his sermons seldom preaches with clarity and persuasiveness. For a time I taught homiletics in a theological seminary. The summer before I began my teaching I was in Chicago, and made it a point to see Dean Charles Gilkey to ask what counsel he would give to a young man starting to teach this important and often neglected subject. He said, "Have the boys outline, outline, outline!" No one should be timid about revealing the points of his sermon to the congregation. People appreciate having pegs on which to hang their ideas. A well-outlined speech is easier to understand and is remembered longer.

. . . . . .

Now we must confront a practical problem. If the minister is going to work with the kind of precision we have been talking about, he must create a setting which makes it possible. It takes large blocks of uninterrupted time to outline and write a good sermon. And it is quite impossible for a man to come to a meeting with every detail thought through and prepared for in advance if he has been too busy with other, possibly important, but unrelated matters. He needs a time and a place to do his "homework."

The church office seldom meets the need. It is a good place to meet people and attend to business matters, but it leaves something to be desired as a retreat for creative planning or sermon preparation. Actually, the minister faces two distinct and very different needs, and the same room will not do for both. He needs both a study and an office, not an office that doubles as a study. The requirements of the two are almost diametrically opposed. The office should be near other church offices and as accessible to the public as possible; the study should be in a remote spot, not available to visitors. The office should have a busy telephone; the study should have no telephone at all. The office should contain administrative files, guidebooks, parish maps, denominational journals, dictating equipment, and the like. The study should be free of all these distractions, and contain instead the minister's library and his sermon-preparation files.

To some people this will sound like an impossible dream. They can't even find one adequate room to double as office and study, and the possibility of locating two is so remote as to be laughable. But the idea ought not to be dismissed too lightly. A man's work can be greatly improved with this kind of an arrangement, and most laymen are interested in helping their minister do a better job. There are few communities, even small ones, that do not have somewhere an unused room that can be fitted out as a study for the preacher, and such rooms can often be made available at little or no cost.

. . . . . .

So much, then, for the challenge to live an orderly life if one is going to achieve quality in his ministry. Now I want to swing to the other element in this problem and remind the reader that in spite of the need for systematic planning and organization, disorder is sometimes in order. We have already mentioned the fact that it is possible for a disciplined person to be disorderly. Now let's explore that idea a little.

Recently the University of California Institute of Personality Assessment and Research made a study of types of people who function best under trying conditions. Included in a radio report of their findings were these provocative words: "Something else is required before we can say that a person has achieved the highest level of integration or psychological health. And that is the ability to permit oneself to become disorganized." Orderliness is commendable, but if one is so tied to routine and so bound by system that he is frustrated when he gets outside of it, his passion for organization has become a compulsion and is a disease rather than a virtue.

While it is true that some people never preach well because they never learn to outline, it is also true that some are such slaves to exact classification and neat development of points that the rushing wind of the spirit is squeezed right out of their sermons. Rudolph Flesch warns that "there is such a thing as a too strict classification or a too orderly outline," and counsels, "If you are the kind of person who loves neat card files, try dropping all your cards on the floor sometime. It will do you no end of good. Or if you are used to starting every writing job by making an outline, don't. Wait until you have felt the click. Before that, any outline will tie your ideas down." And it is interesting to note that Helga Sandburg, the same writer who said, "I find a schedule imperative" and "a routine snaps me up," refers to her desk as "the confusion before me," and comments, "Purposely I am not tidy."

The minister who browses in books that are not on his reading list, wastes on a TV show an evening he had planned to devote to study, or spon-

(Continued on page 25)

Religious Life Is No Guarantee Of Special Dispensation

Some People Get All the Breaks

By Ellis Jones Hough

But as for me, my feet were almost gone; my steps had well nigh slipped . . . when I saw the prosperity of the wicked . . . they are not in trouble as other men; . . . they have more than heart could wish. Psalm 73:2-7.

FROM my forty years as a preacher, including ten years as a chaplain, I am able to say that the chief obstacle to the complete acceptance of the Christian religion as a working faith is life itself. People who are leaving the Christian tradition for Zen Buddhism, people who are nominal Christians, people who deeply wish to accept it and cannot — these men and women are not in open and violent revolt against Christianity. They just simply and sincerely say: "I cannot see it."

I do not believe that many mature men and women are deterred from accepting Christ because of creedal difficulties. But I do believe that vast numbers are unable to believe in the power of God and the love of Christ for this reason: the injustice of life.

Mr. William S. White commented recently on the play *J.B.* written by Archibald MacLeish. This controversial play is a modernization of the Book of Job. It appears that many critics are not satisfied with Mr. MacLeish's interpretation of human suffering. Mr. White springs to his defense. "Why in God's name," he asks, "should these self-pampered amateurs call upon a great professional to explain to them what God himself has not explained?"* Has God explained? A dying woman asked Eliot Porter, a hospital chaplain, "Is there anything written in the Bible about the injustice of life?" This woman had suffered hardships throughout life but told of another woman she knew who walked the primrose path; who had been born to money and married more of it; whose children too had married well. No sickness invaded her home and no sorrow struck. Yet this family was uninterested in religion and its members entered a church only for the funerals of select friends. Thus we hear the same complaint as is expressed in Psalm 73. The same cri' de coeur': "Is there no pity sitting in the clouds?"

Is life a matter of either bad luck or of good luck? And was Emerson not only facetious but right when he said a man should be very careful how he chooses his grandparents? Are we as the old Calvinists said predestined to be saved or damned and not only spiritually but physically, mentally and economically as well? When James Graham put a bomb aboard a plane and killed his mother and forty-two other people, two people who had planned to fly on that plane barely missed it. At first they were deeply annoyed, but their annoyance quickly went. How would you explain the escape of these two people, these two moderns on whom the Tower of Siloam had not fallen? Jonathan Edwards might have been able to explain it, but a modern minister would have himself a time.

An Unfair Father

Our theological forefathers found great comfort in Paley's Argument from Design. God had revealed himself in the mechanics of the universe. To be sure he has, but what of it? A boy's father might build a vast industrial empire, but if he does not go to his small son's bedroom now and then and tell him a story and kiss him, the boy will not be much impressed with the father or the great industry. And if the father has other boys and buys them expensive guns and fishing tackle and goes sporting with them but leaves the small one behind, ignoring and neglecting him, that son will grow to hate his father. Does not that seem to be a fair parable of how God treats some of his sons and daughters?

If you are a theologian and a philosopher such thoughts may not build a nest in your mind, although it has been stated by a great authority that "there was never yet philosopher that could endure the toothache patiently." But whatever the theologian and the philosopher might say and I extend

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Harper's Magazine, April 1959. Used by permission.

ELLIS JONES HOUGH *was born in England and graduated from Victoria College, Manchester, England. He came to the U.S. in 1926 and served as an army chaplain during World War II. Dr. Hough has held Presbyterian pastorates in Canada and Missouri, and now serves as chaplain at the Veterans Administration Hospital, Jefferson Barracks, Missouri.*

to them, as Browning would say, my franchise, is it not true that millions of God's children are beset and besieged by the injustices of life?

In the pure and naked light of life even the Book of Job appears to be false with its happy ending. We feel that here its great author slipped as Charles Dickens slipped when he made Mr. Macawber at long last a success in Australia. Life, we say, is not like that.

Now, Psalm 73 speaks to our condition. Here is the cry of a desperate and ill-used man. He had looked out on life and then at his own sorry existence and he felt that God had not only pushed him around but had knocked him down. But the wicked, he said, prospered. Their steps were firm. They never knew trouble. They had no part in human cares. They took no blows. They were filled with pride and got away with it. Yet all the time vice oozed from their very souls. Even their talk was mocking and their speech as lofty as heaven itself. And people turned to follow them, saying, What does God care?

He was overwhelmed. It was all too painful for him — "Until I went into the sanctuary of God." I interpret that to mean that he went into what today we call a church. What happened there? There is no evidence that he heard a sermon that solved his problems; no word that the music of the service, the chanting of the choir or the beauty of the ritual spoke to his soul.

Disappearing Discipline

What happened? First of all, God did not solve his problems. The Almighty did not wipe his brain of his difficulties like a teacher erasing a board of hard sums. Neither did God say, "All right, my friend, I do most heartily agree with you. You have not been very prosperous, I know, and I am going to arrange matters so that you will have five thousand sheep and one thousand five hundred oxen at once and then you will be able to cut a figure with the best and the rest of them." No!

What really happened that was momentous was that God disclosed himself to this tormented man in a most wondrous fashion. God lifted him up from the fell clutch of circumstance and held him secure. God promised to sustain him and support him, and assured him he was never alone. "Nevertheless I am continually with thee." When you go through the dark waters, God promised, I will go with you too.

The disappearing discipline in our Christian experience today is the endurance of hardships. Because of this our faith has become infantile and we spend our days picking quarrels with God. I think we must come face to face with the harsh fact that God is not concerned with giving us breaks. And I think we should be mature enough to know that some parts of the Bible for the superficial reader can be wholly misleading and completely sentimental. We must avoid the peril of trying to fashion a complete spiritual handbook out of Psalm 1, and we must keep before us the truth that "prosperity is the keynote of the Old Testament and adversity the keynote of the New."

Much of our religion, our churchgoing and our prayers are just so many bargaining points with God and thus our service of him becomes a form of give and take. If I cast my vote for God what will my patronage be?

When will we learn that the religious life is no guarantee of a special dispensation? It will not save us from the results of our own incompetence, nor will it protect us against a lack of talent or knowledge, against serious reversals, the malice of men, ill health, loss of money or property and a hundred other evils. God is not interested in making any man rich. Wealth is often the by-product of moral strength and acumen as is shown in the history of the Quakers and the Calvinists. It is never the immediate result of faith in God.

The deep truths of the 73rd Psalm and the Book of Job are that the course of nature and of life are not calculated to provide physical securities and that God's concern is with the saving and redeeming of man's soul. So then if I cry out in bitterness, "some people get all the breaks," I become an infant crying in the night and God will not rush to my aid like a devoted baby sitter with the correct milk formula.

The justice of God does not always operate in human spheres of behavior and seldom does it reveal itself in man's physical domains. It is revealed in mercy and it is shown in his forgiveness. God is a spirit and his grace and love and power and justice move in the deep regions of the human spirit.

> A man that looks on glass
> On it may stay his eye,
> Or if it pleases through it pass
> And the whole heavens espy.

So sang the pure-hearted George Herbert long ago. So shall we sing when our hearts, minds and souls are delivered from disguised covetousness and hidden envy, when our spirits are tuned to the grand melody of God.

Fine Lines from a Prayer

WHEN we think of those who counted it not unwise to labor beyond duty, we are reminded, O God, of our meager, careful way of doing good. We are shamed by the memory of those whose deeper sincerity evoked a profounder devotion. Forgive our presumption and compromise. Give us the vision to see clearly, the courage to act rightly and the perseverance to remain creative to the end. Amen. — *Murray A. Figg, The First Methodist Church, Dover, Ohio.*

Prayer and Your Life

By Henry Kuizenga

I came that they may have life and have it more abundantly. John 10:10.

JESUS could see that most of us much of the time are only half living. We are either held in the vise of an authoritarian ethic that keeps us frustrated and resentful, or we are the slaves of undisciplined passions and appetites that leave us guilt-ridden and dissatisfied.

Or, perhaps, and what is more likely, we try to make a life by mixing such ingredients as moralism, conformity and general good-boyism with equal measures of self-indulgence, nonconformity and regular-guyism. "All work and no play makes Jack a dull boy," we say, as though what we like to call the well-rounded life were simply a matter of compounding two ways of life that are mutually exclusive. But, to add the ruthless perfectionism of what you and I call "our better selves" to the imperialistic desires of what we call our lower natures is only to add frustration and resentment to dissatisfaction and guilt. By and by we neither know why we are bitter nor what makes us feel guilty. Then our guilt drives us to greater conformity; our frustration to greater self-indulgence. No wonder Jesus looked upon a group of people like us and had compassion because they were as sheep without a shepherd. He can see that you and I are only half living. He says, "I came that you may have life and have it more abundantly."

That is, Christ came to teach us that we should not try to avoid God. We try to avoid him in two ways, either by our set of rigid rules that hides God's kindness and mercy or by our self-indulgence that obscures God's wisdom and righteousness. But if God is the Creator and Sustainer of our lives; if, as the Bible teaches, you and I are created in God's image; if, as Paul says, we live and move and have our being in God; if God is the Supreme Intelligence, the one "with whom we have to do," then it is the greatest foolishness to ignore God, to try to live apart from him. If, as John Coburn* says, God has taken the initiative in giving us life and in trying to explain it to us, then it is the greatest perverseness and self-impoverishment for you and me to fail to respond to him. It is not first of all a sin to avoid God, it is superficiality. It is not first of all a moral obligation to pray, it is just life.

To be alive as Christ conceives of life is to be in communion with the God and Father of us all. This will not be the God you invent for yourself out of your own ideas of things, not the God of your ethical code and legalistic moralism whom you must run away from in order to have a good time once in a while. But this God and Father of Jesus Christ will be simply the God of life and the universe; of things as they are, not of things as you and I would like to think they are. When you and I in our hearts doubt there is a God and deny his existence, it is usually because we discover that life and the universe do not correspond to our conception of God. When life fails to take on the shape it would take if God were the kind of God we want, then we cease to pray. That is, we cease to pray because we have never really begun to pray in the first place.

But to be alive, fully and wholly alive, is to be in communion with the living God. Prayer is the willingness, quite apart from what you think you ought to do and quite apart from what you think you would like to do, to let God impress you with what life is. Being made in God's image means that in an alive and dynamic universe, you and I have the mind to think God's thoughts after him. This is what the Bible means when it says that we are free. We are free to respond to God as beings kindred with God. Every moment of life is the creation of God and we are each moment the part of it that can know what it means to be a part of the creation of the living God.

Now, when God comes to us in Christ, he comes

HENRY KUIZENGA, *pastor of First Presbyterian Church of Ann Arbor, Michigan, is a graduate of Princeton Theological Seminary and Yale University. Dr. Kuizenga has served three pastorates in New Jersey, was a chaplain in the U.S. Army Air Corps, instructor at Princeton Theological Seminary and dean of men and associate professor at Carroll College, Waukesha, Wisconsin. This sermon is one of a series which Dr. Kuizenga delivered on the subject of prayer.*

* Coburn, John B., *Prayer and Personal Religion*, Layman's Theological Library (Philadelphia: Westminster, 1957).

because he knows that we have got this business of being the creature, made in God's image and able to think God's thoughts after him, all mixed up with being the Creator himself. We misinterpret our role as the crown of creation and play it as though we were ourselves the kings of creation. To be free to think God's thoughts after him we mistakenly take to mean that we should be free from God altogether. It is this condition of being confused about our relation to the Creator which the historical theologians in the church's history have called "original sin."

Lost Freedom

St. Augustine describes our situation as one in which we have, by getting so mixed up, lost the essential quality of our freedom. God creates us, says Augustine, able not to sin (*posse non peccare* in distinction from the angels whom God creates *non posse peccare,* not able to sin). But this ability we have lost. All that is left to us now of our freedom is the ability to sin, *posse peccare.* John Calvin, applying his usual skill for needling, tells us that our only freedom now is to choose the *manner* in which we shall sin. I suppose it is because this leaves so wide a field for choice and because we enjoy it so much, that we cling to the illusion that we are still free. But John Calvin would not allow us the illusion. He asks of this freedom, "Why dignify a thing so diminutive with a title so superb?" And we shall all have to admit that, despite our grandiose pretensions to freedom, truth and righteousness, there is a very low ceiling to the efforts we make to establish the Kingdom of God either in our own lives or in the world about us.

Paul Tillich points out that our distortion of our relationship to God results in estrangement from God. Estranged from God, we are also estranged from life, from our fellow men and from the universe. We are lost souls! In a universe made to be our element, we are afraid of life, of our fellow men, of ourselves, of the universe and of God. In isolation from each other, in insulation against the world, in fear, in pride, in self-righteousness and in self-indulgence we live only fractional lives. Because Christ knows that we are shutting life out, he says that he came that we might have it again. In her own way Auntie Mame expressed Christ's point when she said (I give a slightly emended version of her speech), "All the world's a banquet, and most of us are starving to death." Between trying to live by rules that are not God's rules and longing for pleasures which our rules forbid, we are missing life altogether.

Of course, life would be what God intended, full of joy and gladness, if you and I trusted God and each other and did not begrudge each other life's pleasures and values. Do not misunderstand me. In a world where you and I are estranged from God and do not trust each other, restrictive laws and restraining forces are required in order to keep us from preying upon each other's resources and energies. Because we do not live in trust, in faith, in confidence and in hope, society's strictures on life are necessary.

But they do not save life nor teach us what life is. They strait-jacket human personality. They are stopgap, emergency measures, necessary because we are suspicious of God, of life and of each other. But we have accepted these as the way of life. Yet authoritarianism, exclusivism, the imposition of virtue and goodness by fiat, force and juridical punishment never converted a single living soul to the way of life. Force in any guise breeds resentment, brutality, greed, treachery and death.

Beware of the negative approach to Christianity, therefore. You and I, the church and so-called Christian society often make a whole religion out of inhibiting life's basic urges, life's explosive substance. We waste our lives trying to beat down the surging life God has planted in us all. We never get very far. And while we fight this negative battle against forces too great for us to subdue, the real causes of God — peace, love, goodness, justice for all the races, feeding the hungry, the education of the ignorant — all the great causes of God go begging. How much time and effort, what proportion of your resources as a living child of God, made in his image, do you devote to your heavenly Father's business? We are too busy saving ourselves; we deplete our energies trying to keep the dikes built against the tides of passion in repair, and struggling to stay afloat in the poisonous seas of resentments and jealousies that often overflow those dikes no matter how we plug and patch them.

Assault by Love

It is into this kind of world that Jesus came, determined to show that you and I in our most valiant attempts to save life are missing it. To do this Christ had to condemn the negative approach to life. The religious leaders rightly sensed that Christ is subversive of all attempts to legislate morality, to impose righteousness, to restrict, shackle, burden and coerce life. Christ came to do two things: first, to show us that you and I are so afraid of the God of love, goodness, truth, honesty, justice, kindness and mercy that we will nail God's Incarnation to the cross. Secondly, Christ came to establish a beachhead in a world hostile to God and his way of life, a beachhead on which to gather such as recognize him to be the Lord of life; a beachhead from which he may direct love's assault upon a world that belongs to him but which he refuses to claim except by love's way, and for the conquest of which he issues us no weapons except those of love, truth, mercy, compassion and kindness.

For Christ this kind of warfare meant the cross. So, he said, it would mean the cross for each of those

(Continued on page 18)

A Modern Problem
And a Biblical Precedent

What's Wrong With Fixed Entertainment?

By Arthur W. Mielke

So Jacob went near to Isaac his father, who felt im and said, "The voice is Jacob's voice, but the ands are the hands of Esau." . . . "Are you really y son Esau?" He answered, "I am."

Genesis 27:22, 24.

A SHOCKED and dazed public is trying to recover its moral equilibrium following the evere blow by the TV quiz scandal. Thousands f words have already been written by editors, olumnists, reporters and commentators. The facts re now reasonably well known; but moral confuion continues.

Typical defenses run in the same vein. A winer on two of the well-known programs wrote, "If harles Van Doren does say they gave him the anwers, I say, Bravo! I was marvellously entertained." reporter for a New York newspaper reasoned this ay, "Wouldn't you say the average person is gged? Women take hours to put on a new face! . . There are many more important things in the orld to worry about . . . than crooked quiz shows."

The most revealing statement was made by the roducer of the quiz show "Twenty One" which as been described by a special legal consultant to he Senate investigation committee as "the most horoughly rigged show." This producer was the me man who persuaded Charles Van Doren to ecome a contestant, who gave him answers as well s questions, who instructed him in ways of making he show more dramatic, who rehearsed Van Doren ith his stop watch so that exactly five seconds ould elapse between the question and the answer, nd who was responsible for telling Herbert empel that he must lose to Van Doren on a uestion to which he knew the answer. *The New ork Times* quotes his defense of his action:

> My position as producer was to produce the best show I possibly could. The sponsor and his agency were very happy because they sold a great quantity of their product. The network was very happy because it had a top-rated show. Many of the contestants were happy to get on a national television program . . . And the television quiz audience was apparently happy because these shows were exciting. The only function of entertainment is to entertain. Everyone knows that the magician doesn't saw the lady in half, that movies supposedly shot in Egypt are actually shot in Hollywood studios. As a producer, I had to hold my audience for thirty minutes. If the show was dull and unentertaining, the viewer could have turned it off with the flick of a dial. A sponsor, spending millions of dollars in advertising money, demands a good show. There were times when a certain amount of control was necessary to sustain interest and suspense.

These arguments might be summed up in the cynical question, "What's wrong with fixed entertainment if it sells?" In order to answer this question, and also to gain perspective on the moral issues involved, let us set the contemporary story against the background of the familiar biblical story of Jacob who was persuaded by his mother Rebekah to deceive his father Isaac, thus cheating Esau out of his rightful blessing.

Isaac, who was blind and old, knew that he could not live much longer. So he called Esau, the older of his twin sons, and asked him to go hunting for game, to prepare "savory food" which he liked, and to bring it so that he and Esau might eat it together and that he might bestow his blessing on his son before he died.

Rebekah overheard Isaac and plotted to win the blessing for the younger of the twin brothers, Jacob, who was her favorite. She asked him to bring two kids from the flock so that she might prepare "savory food" for Jacob to take to his father Isaac, who would then bless him rather than Esau. Jacob reminded his mother that his brother Esau was a hairy man and that he was a smooth man. He feared Isaac would feel him and discover the ruse, and would then curse rather than bless him. But Rebekah persisted, saying that any curse would be on her, and proceeded to prepare her son. She took Esau's best garments and put them on Jacob. She took the skins of the kids which had been killed

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ARTHUR W. MIELKE, *pastor of Park Central Presbyterian Church, Syracuse, New York, graduated from the University of Illinois and received his theological training at Yale Divinity School. Dr. Mielke has also served Presbyterian and Congregational churches in Cooperstown and Middletown, New York. His book of sermons for children and adults entitled* Sermons on Questions Children Ask *will be published by Thomas Y. Crowell this spring.*

for the food and put them on the backs of his hands and on the back of his neck.

The old man, when approached by Jacob, asked who he was. Jacob said that he was Esau, his first-born son, and that he had done as his father had told him. Isaac asked how Jacob had found the food so quickly. Jacob replied, "Because the Lord your God granted me success." Then Isaac asked Jacob to come near him so that he might feel him and find out whether he was Easu or not. Jacob went near his blind father who, feeling him, said, "The voice is Jacob's voice, but the hands are the hands of Esau." Still baffled, he asked point-blank, "Are you really my son Esau?" Jacob answered, "I am." Then the two ate and drank together and Isaac blessed Jacob with the blessing intended for Esau.

Jacob had scarcely gone out when Esau returned and asked Isaac to eat the "savory food" with him. Then Isaac discovered the deception and Esau vowed to kill his brother Jacob. Esau had once bartered his birthright for a mess of pottage, but that was his own doing. This time he had been cunningly deceived. Their mother heard of Esau's enraged intention to kill Jacob, and warned her son to go and live with his uncle Laban. When Esau's gusty anger would have blown over, she would send a message to Jacob that he could safely return home.

Tormented Soul

As the years passed Jacob's torment of soul did not wane. Even though he had been persuaded by his mother to commit the deception, and even though she had said that the curse would be on her rather than on him, he bore the full pain of it in his own soul. Finally he decided to seek out Esau and try to make amends for his terrible wrong. On the way to meet his brother, he found that he had to face another adversary first. At the ford of the River Jabbock he wrestled with an angel of God all night long. In that struggle he faced the truth that he was afraid of both Esau and God, that his cleverness was really deceitfulness, and that he was being held in the mastering grip of God whose power he could not match. He began to see himself as he was, to accept responsibility for his own sins and his own decisions. Even though he had been nudged by his mother to commit a terrible deceit, he would not dodge his full share of responsibility. Caught in the grip of God's judgment, he determined to see the matter through to the end. He would make his peace with God, with Esau and with his own conscience. The angel complained of growing tired with the length of the intense struggle, and asked to be released. But Jacob replied, "I will not let you go, unless you bless me."

This Old Testament story dramatizes the consequence which comes to every soul that has tried too long to evade the truth about itself. It also tells what good will come when a man faces up to this truth about himself. The angel gave Jacob a new name: "Your name shall no more be called Jacob, but Israel, for you have striven with God and with men, and have prevailed." Jacob, known by his new name, became one of the great patriarchs of the Jews. We too, when we struggle to see ourselves as we are and to face up to our own responsibility for our sins, may become new men, and may make a great and lasting contribution to our world.

Unauthentic Contests

This story has parallels with the modern story of the TV quiz scandals. First of all, there are the schemers — Rebekahs — who must be charged with the primary responsibility for deceiving the public. The basic immorality of the quiz shows is patently clear. The public was led to believe that the shows were "battles of intellectual giants." There was no statement that they were mere entertainment. They were presented as authentic contests between contestants who had never seen the questions before. As we now know, we were witnessing a carefully protected lie. Many persons conspired, either directly or by consent or by implication, in making Jacob's hands look like Esau's. Who are these modern Rebekahs who must share the responsibility for this deceit?

The first of them are the sponsors who have products to sell, and who resort to almost any device to advertise their product before millions of people. There is little doubt that the TV quiz shows boosted their sales. One cosmetic firm reported that its sales skyrocketed from $33,304,000 in 1954 to $110,563,000 in 1958. Not only did the quiz shows make millions of dollars for their sponsors, they were also a means of extremely effective advertising for a bargain. These fixed shows were about as cheap a form of advertising as they could get. The sponsor paid the producer of "$64,000 Question" less than $30,000 a week. If he had put on a good, reputable dramatic show with established stars, it would have cost him several times as much. Charles Van Doren (of the "Twenty One" show) won $129,000, a lot of money, but it took him fourteen weeks to win it. The sponsors and producers had the services of an outstanding performer for less than $10,000 a week. A vice-president of one of the largest advertising firms said that "$64,000 Question" was the best buy in the history of television.

A second group which must bear its share of responsibility for making Jacob's hands look like Esau's are the professional advertising firms. They may not have conceived the idea but they consented to it. By giving their consent to a fraud, they have a large moral responsibility for it. Here again, the American people do not object to a legitimate presentation of facts and claims about a product; but they strenuously object to being deceived.

any of their claims already border on untruth, or aggerate to the point where the truth is stretched. onsenting to the fraudulent quiz shows as a means presenting their clients' products only com-ounds the felony, and they must bear a share of sponsibility for this deceit of the American ople.

A third group who must acknowledge one of the aviest responsibilities are the producers. These e the men who coached the contestants and gave swers as well as questions, who searched for per-rmers with good family backgrounds so that they ould not be likely to tell about the rigging, who nceived such dramatic devices as drawing ques-ons from a bank vault to give the impression that one could have seen the question before, who rsuaded men like Charles Van Doren that they ere serving the cause of education, who advised e fixed contestants not to tell the truth before the and jury with the promise that the truth would ever come out, but who, when given a chance to ve their own skins, testified truthfully and left any contestants with having committed possible rjury. The New York district attorney said that ore than one hundred of one hundred fifty per-ns called before the grand jury had probably lied. any of the producers were unscrupulous men who sorted to all manner of deceitfulness in order to t an audience for their shows.

A fourth group who must admit their involve-ent, however indirect, are the network executives. e have been pleased to notice that the executives both NBC and CBS have acknowledged their xity in failing to follow up promptly rumors of gging; but we are distressed that these men were ot more diligent in finding out what was going in their networks. It was their business to be re that authentic programs were out on the air aves.

Outraged and Gullible

Having identified the Rebekahs who schemed nd conspired to deceive, let us now identify the aacs and the Esaus who were the deceived. These e the outraged, the blind, the gullible public. All us are in this company. Now that we know the uth about the shows, we wonder why we believed at the contestants could know as much as they emed to know. Isaac could not have been more ind than we. It is said that on "Twenty One" one ntestant who had been obviously coached, when ked how many points he would go for, replied, 'll take the three-part question. I mean the)-point question." He had no way theoretically knowing how many parts the question would ave, but none of the millions of viewers called at-ntion to the slip. We of the gullible public should rtainly feel humbled as well as "taken in."

Esau, who vowed to kill Jacob when he dis-overed the deception, also represents our outraged feelings. We may not be as bloodthirsty as Esau, but we all vow that we are through with quiz shows. They are probably gone forever and we could hardly care less. Who would ever believe that a future quiz show could be honest? One man, however, has reacted with the intensity of Esau's feeling and well he might. He is Herbert Stempel, the contestant told to lose to Charles Van Doren, who promised to be a more popular performer than Stempel had been. This humiliation was compounded with the intellectual insult of being asked to lose on a question to which he knew the correct answer. Producers who did not hesitate to stoop to detestable immoral conduct should not have been surprised to discover that the men who had been humiliated by them would show their all-too-human colors, just as Esau showed his.

Mixed Feelings

Jacob is easily identified. There are many parallels to him in the modern quiz shows. These are the innocent men and women who have allowed themselves to get caught in the web of conniving. The most dramatic figure of them all is Charles Van Doren, the modestly-paid instructor at Columbia University who won $129,000, who lied to the grand jury that he had not been coached, who later reversed his testimony after an agonizing spiritual ordeal, and who still may be brought to trial for perjury. We think of him with mixed feelings. On the one hand, we feel that he was the victim of a conspiracy which sought to use him for its own selfish ends. His story is almost like a Greek tragedy, since he was caught up by forces whose power he could not properly appraise. Yet, unlike a character in a Greek tragedy, Van Doren had a free moral choice. He could have rejected the offer; but he did not. He made his decision, and therefore must be held responsible for it, regardless of how attractive it would be to become a famous television personality, or to earn large sums of money.

The fact that he had a free moral choice was no doubt a strong influence in the decisions of Columbia University and NBC to remove him from his positions. I believe we must concur fully in these decisions. For when we have done wrong, regardless of the pressures which led us to the wrong moral choice, we must first accept our punishment. We must be disciplined and chastened. Then, and only then, can our lives be reconciled to God. There is no short cut in righting a wrong. Charles Van Doren made his decision. The consequences of his choice are abroad in our world. We cannot act as if this were not a fact. He and others like him can never go back and rewrite the record of their lives. But they can face up to the full responsibility for their decisions, and like Jacob who struggled with the angel till he received a new name, they may earn new names — honorable

(Continued on page 17)

Too Late for Law— Too Soon for Love

By Roy DeLamotte

THE real problem facing the white Christian today is not, "Do you want your daughter to marry a Negro?" but, "Do you want your son to be slain by the Lord on the battlefields of Asia?"

Every mother and father listening to this sermon today, whether they know it or not, has a missionary in the family. For tomorrow your sons will go off to school or to the army or to foreign lands as tourists. And each will be a missionary for America and for Christ. Even a first-grader can be a missionary with powers of good or harm to America that stagger the imagination.

Some years ago a little Jewish boy went off to his first day at school. I don't know whether the Christian children bloodied his nose or chased him home screaming, "Christ killer!"; whether in high school the other children snubbed him or made him feel unwanted; whether in college they blackballed him from their fraternities. But I do know that somewhere along the line our children fell down on their job as missionaries for Christ and for America. Because that Jewish boy decided that Christianity and democracy were both phony. He died in the electric chair for helping betray the secret of the atombomb to Russia. And America may yet be destroyed because some child's parents never taught him the real meaning of democracy or Christianity, never enabled him to love and understand a playmate with a name like Julius Rosenberg.

I once asked a professor of world religions in a large university what the foreign students thought of America. I knew that many came from backward countries, from the deserts of Arabia or the jungles of Africa. He told me how they were dumbfounded to stand atop the Empire State Building at night and behold the biggest city in the world sparkling and blazing below them like a jeweled ocean. They were awe-struck by the George Washington Bridge, by Radio City, by supermarkets and supersonic planes, and superhighways jammed with glittering cars, and super everything.

But, he said, strangely enough, that is not what the foreign student remembers longest when he goes back home to tell his friends and neighbors about America. His most vivid, most unforgettable experience in America may be when he sits down in the college cafeteria and the white student beside him picks up his coffee and goes off to sit somewhere else. What he never forgets is how he had to rent a little room two miles from the campus because it seems the dormitories are for white Christian students who just don't associate with colored people.

Selling America

Tall buildings and superhighways don't really sell America to our visitors from overseas. What sells *any* country is the kindness, hospitality and Christian brotherhood shown by her citizens.

The foreign students among us are not just ordinary folk. They are often from the most wealthy, distinguished and powerful families of their own native lands. They return home to be the presidents, the prime ministers, the generals and statesmen of tomorrow's world. America has a million servicemen stationed at military bases in over sixty countries. Without the friendship of such countries, we will surely perish. If our children cannot learn how to be *their* friends today, how can they be *our* friends tomorrow? God himself cannot save our sons from the hand of war if we make them too proud and too snobbish to deserve the friendship of a world that is two-thirds colored.

Is your son in uniform a good missionary overseas? We have told the whole world that America is a Christian nation. The whole world now judges us by our Savior. Every soldier and sailor and tourist who steps ashore in a foreign land represents not just America, but Jesus Christ.

At the end of the Second World War I was stationed in a German village. It was a little ham-

ROY C. DELAMOTTE *is pastor of the Louisville-Mentor Methodist charge, Louisville, Tennessee. A graduate of Millsaps College, Candler School of Theology at Emory University and Yale University, where he received the Ph.D. degree in comparative religion, Dr. DeLamotte also served pastorates in Connecticut and Dandridge, Tennessee. He has been an instructor in Bible and public speaking at Morristown College, Tennessee, a Methodist junior college for Negroes.*

et, maybe fifty or sixty stone houses along a narrow brick street, jammed together so closely heir red-tile roofs almost touched. Some of our oys in the occupation force did not conduct themelves very much like Christians, or even like good oldiers. But there was one shining exception. He vas a short, wiry, redheaded medic. He read his Bible, he said his prayers, he spoke out for his Christ and he did what he could to heal the wounds of war in the bodies and the minds of that little German town.

My most unforgettable memory of the war concerns him: The church was at the upper end of town; the Sunday morning service was over. The old folks and women and children were coming out; all the young men had been killed or captured in the war; their parents all wore black. And, heading the parade, came this American medic in the uniform of the U.S. Army, walking back from church on a Sunday morning with a German youngster clinging to each hand.

Missionaries in Uniform

If only America could flood the world with boys like that! Missionaries in uniform! With the light of Christ glowing in their faces, shining in their smiles, moving in their hands and feet! What need would we have then of H-bombs to protect us, or dollars to *buy* us friends, or propaganda to *tell* everybody how good we are!

What does your soldier-boy write home about that country overseas where he is now stationed? How does he feel toward its people? What kind of names does he use to describe them? How well have you prepared him for his unexpected job as missionary? Your answer may decide how many American boys never come home from the next Korea, the next Indo-China.

The French had mountains of modern American equipment to give the Indo-Chinese who fought on their side in that disastrous war. But the equipment often wound up in Communist hands, and the French soldiers ended face down in the rice paddies and steaming jungles. Why? Because wars aren't won just by superior guns and tanks, planes and bombs. The French soldier wasn't a very good missionary for democracy. He said to the native soldier beside him: "I want you to fight for me, and beat the Communists for me, but I'll *die* before I'll sit down and eat at the same table with one of you!" God heard his boast. God answered. God *let* him die by the hand of his enemies.

What will we say when our own boys fall by the sword of the Lord in the battle of Tibet or Laos? Many will say only this:

"I dreaded for my son to go to an integrated school, or eat with a colored person or live next door to one, or to learn how to respect and understand people of different races. Then one day he put on a uniform and marched off to war in a world teeming with blacks and browns and tans and yellows. I made him the kind of person nobody else would fight for. *He never had a chance!*"

It is too late now for law, too late to tell our Negro citizens: "We don't like you, but we'll give you your legal rights — the right to ride a bus, or eat in a restaurant, or attend a school. We despise the Supreme Court decision, but it's the Law." Americans who feel that way are not the kind of missionaries who can save their country from God's wrath today. It is now far too late for law; let us pray God it is not too soon for us to learn love.

"But," we say, "we Southerners are the ones who really love the Negro!" Do we? By whose definition of love — ours or God's? Do we actually imagine that we deceive God when we tell somebody: "Brother, I'm not like those Yankees. I really *love* you! I don't want you on my ball team, or in my school, my golf course, office, hospital, restaurant or in my church! But I'm the one who really loves you." Is this the love with which Christ first loved us? How dare a Christian call this love!

The Bible says, "For God so loved the world" (not just the white world, the *whole* world!) that he gave his only begotten Son that whosoever believeth should not perish but — but what? Go to a separate but equal Heaven? For *two-thirds* of all his children? No: whosoever believeth — white, black, brown, tan or yellow — shall have everlasting life. One Lord, one faith, one baptism, one God and Father of us all. And at the end, *one* Heaven!

The nations of mankind are on the march, and America wants them as her friends. But they won't love her, won't fight her battles with her, won't give her their rubber and oil and tin and uranium unless she takes the next step soon — today! — from law to love. God is calling us, North and South, to repent *now* of our pride. It is already too late for law. Whether democracy and Christianity survive may depend on the answer to another question: "Is it too soon for love?"

Fixed Entertainment

(Continued from page 15)

names, worthy names, names of which they and others can be proud. I would hope that both Columbia University and NBC, having made the decisions which were the only possible moral decisions, will also stand beside Van Doren in his attempt to rebuild his life in other places. Van Doren's confession makes it clear that he is ready to accept the full consequences of his acts. He, like Jacob, would be the first to say that "the truth is the only thing with which a man can live," and that no man can live a lie and be happy. The second

man to say this would be his father Mark Van Doren, who, on hearing his son's testimony, said, "I feel wonderful. This is the happiest day of my life." Many of us hope and pray that men like this will in God's own good time be given new names, and that others will know that they have learned rich spiritual lessons from early moral tragedy.

There are at least two conclusions to this whole sordid story. The first is that what we have witnessed is a manifestation of original sin which appears in every generation. You might expect a minister to decry the moral decay of our generation. While there is much moral weakness about us, I doubt if our generation is morally much worse or better than Jacob's. While there has been progress in our social life and institutions, we must not forget that there is no natural or necessary progress from one generation to the next in matters of personal morals. My parents had to fight their moral battles just as Jacob fought his. I must fight mine, and my children must fight theirs. I hope that by the end of my life I will be stronger morally than I was in my youth. But I also know that I cannot bequeath that moral strength to my children. I can point the way, but I cannot do for them what they must do for themselves. They must start from the beginning of their own lives and fight their uphill battles in their generation. What happened in Jacob's day has happened in every generation, and will continue to happen. This underscores the necessity of external as well as internal checks and balances to such an industry as television, for sin will find another way in another day to take advantage of people and situations unless we are vigilant.

The second conclusion is a word of moral advice: "Never trade your conscience for a dollar." This sermon began with a cynical question, "What's wrong with fixed entertainment if it sells?" It ends with the words which Jesus formed into the key moral question, "For what will profit a man if he gains the whole world and forfeits his life?"

Prayer and Your Life

(Continued from page 12)

who follow him. There is no possibility that Christians may evade the cross. To help establish God's way of life in this kind of world, you will have to do and say things which the world will find subversive. While we live in this world and enjoy the protection of its laws against a chaos those laws help to produce, we must undermine those laws with the law of God. And you cannot do this without arousing opposition. But it's worth it, Jesus said. His life was free, exciting, rich, adventurous, thrilling, full of cheer and good hope. Countless others have found life that way. Look what they did to Christ, but he endured the cross, despising the shame and therefore God has exalted him. You find your life that way. You lose one life that is not life at all, and you gain the life eternal which is the life everlasting.

Pray for this life! Some may reject such prayer as selfish. But it is high time we showed interest in the higher selfishness, in becoming the self God has in mind for us to be, in discovering the life Christ came and died to give us. To go on as we are, refusing to pray God to show us what we are and to make us what we should be is a base selfishness. This is to go on being cruel and inconsiderate. Then our restiveness, impatience, and frustration we shall take out on those around us, while we maintain the reputation for not praying a selfish prayer.

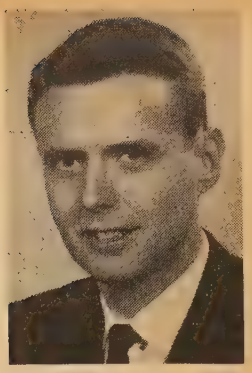
Pray for the life more abundant! Your life is more than you take it for. It is hid with Christ in God for you to find in prayer with him.

Prayers

THY world, O God, is so beautiful and so brutal. In it we find tenderness that is warm, inviting — and callousness that is hard, rejecting. One day everything fits together like mathematics — another day all is at odds and nothing makes sense. We are not here to avoid the conflicts, nor are we looking for ready-made answers to disperse this confusion. But we do need, O God, a stronger sense of direction and, most of all, companionship with thee on the way. May we learn Jesus' bravery to walk where paths are treacherous and his ability to love when loving seems impossible. Amen.

For Brotherhood

O GOD, who hast built no fences around thy love, help us to pull down the walls that we have built around our affections. And if we have not the courage to level these walls, may we at least keep them in poor repair, so that from time to time through the untended breaches there may escape waves of warm friendship, hints of our confession of need for each other and flashes of joy in being alive in this, thy world. Startle us with the knowledge that these walls we have built between us and our brothers are the same walls that keep us apart from thee. Use this time of worship, O God, to come past the barriers of our lives. Breathe thy loving spirit into our needing hearts and bring us all closer together. Amen. — *Edward W. Warner.*



Litany for Ministers

By R. Deane Postlethwaite

LEADER: Bow down thine ear, O Lord, hear us: or we are poor and needy.

ALL: For thou, Lord, art good and ready to forgive; and plenteous in mercy unto all them that call upon thee.

LEADER: Give ear, O Lord, unto our prayer; and attend to the voice of our supplications.

ALL: In the day of our trouble we will call upon thee: for thou wilt answer us.

LEADER: Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works.

FIRST READER: John Henry Jowett said: "In the midst of our fussy, restless activities, in all the multitudinous trifles which, like a cloud of dust, threaten to choke our souls, the minister must fence off his quiet and secluded hours, and suffer no interference or obtrusion. . . . One of the gravest perils which beset the ministry is a restless scattering of energies over an amazing multiplicity of interests, which leaves no margin of time or strength for receptive and absorbing communion with God. We are tempted to be always 'on the run,' and to measure our fruitfulness by our pace and by the ground we cover in the course of the week."[1]

SECOND READER: Thomas R. Kelly, the Quaker, said: "The outer distractions of our interests reflect an inner lack of integration of our own lives. We are trying to be several selves at once, without all our selves being organized by a single, mastering Life within us. Each of us tends to be, not a single self, but a whole committee of selves. There is the civic self, the parental self, the financial self, the religious self, the society self, the professional self, the literary self. And each of our selves is in turn a rank individualist, nonco-operative but shouting out his vote loudly for himself when the voting time comes. All too commonly we follow the common American method of getting a quick decision among the conflicting claims within us. It is as if we have a chairman of our committee of the many selves within us, who does not integrate the many into one but who merely counts the votes at each decision, and leaves disgruntled minorities. The claims of each self are still pressed."[2]

ALL: Forgive us, Lord, for the times when we have measured our fruitfulness in terms of mere busyness, when we have spent too much time with trifles, with the insignificant, with the unimportant. Forgive us for the occasions when we have used a full calendar book as a device to protect us from thee, when we have lacked the discipline and the courage to spend a quiet hour listening and speaking to thee. For all of these, forgive us.

THIRD READER: Reinhold Niebuhr, when he was a young minister, wrote one night in his journal: "I am glad there are only eighteen families in this church. I have been visiting the members for six weeks and haven't seen all of them yet. Usually I walk past a house two or three times before I summon the courage to go in. I am always very courteously received, so I don't know exactly why I should not be able to overcome this curious timidity. . . . Usually after I have made a call I find some good excuse to quit for the afternoon. I used to do that in the days gone by when I was a book agent. But there was reason for it then. I needed the afternoon to regain my self-respect. Now it seems to be pure laziness and fear."[3]

FOURTH READER: John Wesley admonished his preachers: "Be diligent. Never be unemployed.

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[1] *The Preacher, His Life and Work* (New York: Harper & Brothers, 1912). Used by permission.

R. DEANE POSTLETHWAITE, *minister of Prospect Park Community Methodist Church, Minneapolis, prepared this litany for a retreat of the Minneapolis District Ministers of the Methodist Church. Mr. Postlethwaite holds degrees in political science from the University of Kansas and taught in this field at Baker University and Hofstra College. After receiving his B.D. degree in 1956 from Union Theological Seminary, New York City, he served St. Paul's Methodist Church in Mineola, Long Island.*

[2] *A Testament of Devotion* (New York: Harper & Brothers, 1941). Used by permission.

[3] Copyright 1929 by Reinhold Niebuhr; Living Age Books edition first published August 1957.

Never be triflingly employed. Never trifle time away; neither spend any more time at one place than is strictly necessary. Be punctual. Do everything exactly on time."

ALL: Forgive us, Lord, when we have left important "words and actions unsaid and undone, until the moment of their saying or their doing is past."

FIFTH READER: Bishop William Quayle said: "For fascination pure and simple no orator has vistas like the preacher — geographies, visions, superb speculations, eloquence, expansive landscapes, poetries, marvelous things, temporalities, eternalities, ethicalities, spiritualities, man's wickedness, God, man and God brought together at a mountain's foot named Sinai; man and God brought together at a mountain's top, Calvary; what can be compared with the preacher's proclamation? He has all subjects, all time, all knowledge, all souls, all dreams, all futures, all stupendous issues, all man is and all God is, for an oration. We name his oration a sermon. He is orator for God; his theme is God's mercy to man and man's love to God. There is no interest vital to the world which he does not touch. He stands at the center of a circle whose entire rim is fire. Glory envelops him. A dumb man would stumble into luminous speech at such themes as the gospel grapples with. We dare not be ineloquent when we have themes which do as Aaron's rod did, burst forth into perfumed bloom. We must not be insipid. . . . *The sin of being uninteresting is in a preacher an exceedingly mortal sin."*[4]

SIXTH READER: Bishop Quayle also said: "No thought is so deep as that, if mastered by the preacher himself, it cannot be put so an average man or woman can understand it. It is muddy preaching that is mistaken for deep preaching. A thought clearly grasped by a preacher and presented clearly to his auditors will be intelligible. People are brainier than the conceited preacher has comprehended."[5]

ALL: Forgive us, Lord, when the greatness of thy gospel has issued forth from our lips in a dull and uninspired and unchallenging way. Forgive us when our words have had no meaning, either to ourselves or to those who have heard them. Forgive us the times when we have underestimated the intellectual or the spiritual capacity of our congregations, when we have "talked down" to them, when we have been unctuous, when we have been too fascinated with the sounds of our own voices. For all these things, forgive us.

SEVENTH READER: Once Martin Luther prayed: "Lord God, dear Father in Heaven, I am completely unworthy of the office and the ministry in which thine honor is proclaimed and thy congregation served. But since thou hast called me as a shepherd and a teacher of the Word and the people need the teaching and instruction so sorely, be thou my Helper. . . ."[6]

ALL: Forgive us, Lord, when we have lacked humility, when we have been jealous of our own privileges and honors, when we have forgotten that when we chose this life, we chose not to be masters, but to be servants of thine and of thy people. Forgive us the times when we have acted as if we could do our tasks by ourselves, when we have thought that we needed no help or guidance from thee. For all these things, forgive us.

EIGHTH READER: Frederick Buechner, in a novel he wrote, puts these words into the mouth of a professor of theology addressing a group of young seminarians: "If you tell me that Christian commitment is a thing that has happened to you once and for all like some kind of spiritual plastic surgery, I say . . . you're either pulling the wool over your own eyes or trying to pull it over mine. Every morning you should wake up in your beds and ask yourself: 'Can I believe it all again today?' No, better still, don't ask it till after you've read the *New York Times,* till after you've studied that daily record of the world's brokenness and corruption, which should always stand side-by-side with your Bible. Then ask yourself if you can believe in the Gospel of Jesus Christ again for that particular day. If your answer's always Yes, then you probably don't know what believing means. At least five times out of ten the answer should be No because the No is as important as the Yes, maybe more so. The No is what proves you're a man in case you should ever doubt it. And then if some morning the answer happens to be really Yes, it should be a Yes that's choked with confession and tears and . . . great laughter — not a beatific smile, but the laughter of wonder and incredulity."[7]

ALL: Forgive us, Lord, for the times when we have been ashamed of our doubts, when we have chosen to ignore them rather than to face them honestly, when we have forgotten that faith is only to be grasped from the nettle of doubt, when we have had the hypocrisy to pretend to others that we, as ministers, have no burning questions in our hearts, no struggle in our souls. For all these things, forgive us.

NINTH READER: W. B. J. Martin, in his diary, lists his own special temptations as a minister:

"To be approved by my congregation, to be liked by everyone.

[4] *The Pastor-Preacher.*

[5] *Ibid.*

[6] Adalbert R. Kretzmann, *The Pastor at Prayer* (Minneapolis: Augsburg Publishing House, 1957). Used by permission.

[7] *The Return of Ansel Gibbs* (New York: Alfred A. Knopf, Inc., 1958). Used by permission.

"To fulminate against sins that no one in congregation is in the least interested in mitting.

"To be bold in theological thinking, but tame conventional in social and ethical thinking. ple will put up with, and enjoy, theological esy, but they prefer the man in the pulpit to orthodox in his political and social views.

"To water down the austere demands of the pel, not so much out of fear as out of sympathy h men and women whose difficulties I appreci- only too well.

"To spend time with people I like and who iously like me.

"To choose subjects for sermons and addresses t fit my mind rather than stretch it.

"To trade on my natural gifts instead of allow- God to work in me and through me."[8]

L: Forgive us, Lord, if we, in our ministries, e surrendered to these or similar temptations l help us to mend our ways.

NTH READER: A young Scottish preacher, in a ry by Ian Maclaren, remembers the dying words his mother as he prepares to preach his first mon in his own church: "Ye 'ill follow Christ, l gin He offers ye his cross, ye 'ill no refuse it, He aye carries the heavy end Himself. . . . God calls ye to the ministry, ye 'ill no refuse, an' first day ye preach in yir ain kirk, *speak a gude rd for Jesus Christ.*"

L: Forgive us, Lord, for all the times — in our mons, or in private conversations — when we led, either through carelessness or because we re afraid or ashamed, or because we lacked in- ht and understanding, to speak a good word for us Christ.

Forgive us our thoughtlessness of word or ac- n, the uncensored comment, the unthinking ed, the words spoken in haste that we have had ch time to remember and regret. For all these, give us.

When concern for our family has led us to e sight of the greater family, dear Lord, forgive When concern for our children, our husband wife has lead us to forget who is our brother; en we have been anxious over the little, and near, and the now so that we have lost sight the larger, the greater, the eternal — for these d all our offenses, dear Lord, forgive us. Pardon and instill in us thy desire for righteousness, th now and evermore. Amen.[9]

ADER: The Almighty and Merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. Amen.

ALL: (Prayer of dedication) We are no longer our own, but Thine. Put us to what thou wilt; put us to doing, put us to suffering; let us be employed for thee or laid aside for thee, exalted for thee or brought low for thee; let us be full, let us be empty; let us have all things, let us have nothing. We freely and heartily yield all things to thy pleasure and disposal.

And now, O Glorious and Blessed God, Father, Son and Holy Spirit, thou art ours and we are thine. So be it. And the covenant which we have made on earth, so let it be ratified in heaven. Amen.

God's Sovereignty

(Continued from page 5)

sought to repudiate the sovereign authority of the one God, biblical man was quick to respond in defense of the honor and glory of God. But he responded to such attacks on God's honor, just because he knew that the peace and blessing of mankind were dependent upon the exercise of dominion on man's part in self-conscious awareness of who was the ultimate Lord of life.

In the development of law, in agriculture, in building techniques, in literary activities, in cultic and sacrificial rites, in the whole range of cultural activity, biblical man sought to exercise dominion. The whole earth was at man's disposal. Religious taboos could be violated at any point when the welfare of man was at stake. Sometimes the more daring spokesmen for this radical humanism got into trouble, and even lost their lives, but the campaign for man's dominion over the earth went on. It is difficult to see how the course of western civilization could have developed as it has, apart from this life-affirming humanism of biblical faith.

To those who challenge religion in the name of an affirmative humanism, the Christian community must respond sharply. The two great religious traditions which draw their sustenance from the Bible — Judaism and Christianity — are subject to such charges only when they repudiate their heritage. A scientific humanism, in turn, must be challenged not because it is radical or impious, but because it is not radical enough. Man is not merely free to investigate the world; he is appointed to exercise dominion over it. Man is not merely in a position to use the material resources of this planet — or any other one, or any part of the universe — for the

he Diary of Peter Parson (Nashville: Abingdon Press, 1958). Used permission.

om the worship service following the presentation of "The House- l of God" by James Milton Buell at the meeting of the Division Christian Education of the National Council of Churches at Omaha, raska, on February 10, 1959.

maintenance of life; he is commanded to do just this. If indeed religion stands in the way of the fulfillment of human life, then religion must go, in the name of the sovereign God who has appointed man to rule over the universe. But where are these radical voices of anti-Christian persuasion wishing to lead us? Do they wish to undertake this high calling? Are they ready to assume both the dominion of man and the sovereignty of God? If so, then let us see how they make out. If they are able to bear this additional load, then by all means let them do so. But let them first count the cost. Are they ready to say that man's dominion over the universe is a responsibility they wish to exercise alone? Are they ready to accept the responsibility for their own creations? Are they able to live with themselves when they must acknowledge, now and again, that they are lazy scientists, or slovenly in their workmanship, or timid in their publication of conclusions, or fearful of their professional standing, and so on? Are they able alone to bear the burden of their humanness? I am not, and many Christians throughout the ages have seen both their supreme joy and their despair in the glorious calling of God to man that man shall exercise dominion over the universe.

The Burden of Humanness

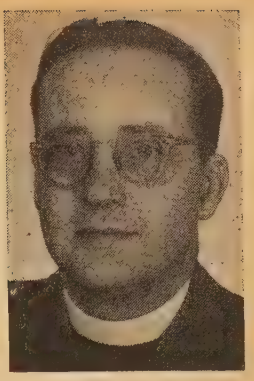
Psalm 8 does not suggest at any point that man is unable to bear the burden of his humanness, except in the question, "What is man?" But in this question is there not the undertone of a confession? The word for "man," *enosh,* means man in his frailty, his fleetingness, his weakness. God has staked so much upon man, according to the Bible. He has condescended to entrust his creation to this creature of his. He has even entrusted his purpose for all men to this creature man. The drama of biblical faith is portrayed in all the ups and downs of man's struggle to be faithful to his high calling. But it seems to be the characteristic of this man, appointed to exercise dominion, that he must either assume the role of his creator or forfeit his humanity by lapsing into the role of beast or plant. Humanness is too much for man, or it is too little. But humanness is what man is given, and God will not leave him alone.

Sometimes when we read the record of early Christian confession of the Lordship of Jesus Christ we miss one of the most essential elements of these confessions. This is particularly true in the most sublime of all these confessional statements — that found in Colossians 1:15-20. Here Christ is represented as the first-born of all creation, the one in whom all things were created, who was before all things, the one who holds all things together, in whom the fullness of God was pleased to dwell. We tend to see such a glorious manifestation of God in Jesus Christ that he is almost removed from the realm of time and space, to become a second God, really unrelated to man. But this very text also underscores the humanity of Jesus, a point we often miss. He is the essential man, the one who restores man's dominion to man, within the Kingdom which he establishes. Note that he is the image of the invisible God — as is every man. Note that he is the one who has authority over thrones or dominions or principalities or authorities — and man is appointed also to exercise dominion over these realities. Note that he establishes peace, not by the exercise of superhuman power, but by the blood of his cross. That is to say, Jesus Christ, the Son of God, is represented to have taken his place among men, to have lived out the life of man to the full up to and including death, and thus — in his humanity — to have shown what it means to be a man. God has not left man alone in his failure to exercise dominion. He has come into the life of man at a given time and in a given place in order to reconstitute a broken and divided and despondent and proud humanity, so that man may gladly and affirmatively exercise dominion over the universe.

And what do we do with our new humanity in Jesus Christ? Do we not hand it back to the dominion of darkness and evil as quickly as we can? Do we not spurn the dominion entrusted to us, or set ourselves up as gods? Yet we cannot finally get away with it, the Christian faith affirms. We are doomed and blessed with our humanity. For it has been reconstituted inescapably and definitively in Jesus Christ. He has come; he exercises his Lordship, his sovereignty now. And our dominion will either be fulfilled by us or we will be broken by our failure to exercise it.

The Best Testimony

It is at this point that we gladly join our voices with those of many atheists or agnostics or non-religious men and women who call upon the human race to be human. The openness and the courage, the steadfast commitment to principle and responsible humanness of many non-Christians ought to humble and shame us who name the name of Christ. The Lordship of Christ over the whole world must surely summon us to affirm this Lordship and to live as human beings whose humanity has been reconstituted by the one essential man. But it is a costly thing to be a real human being. It means to do battle for life and health and righteousness. It means to discipline appetites and desires and ambitions. It means to help bear the pain and misery of the world. And above all things, perhaps, it means to hope and to trust in the fulfillment of the sovereign purposes of God, to be expectant and confident, always ready for the visitation of God. May God help us to rediscover and reappropriate that dominion which is ours to exercise, a dominion reconstituted by Jesus Christ for all men which, when exercised, is the best and clearest testimony to Him.



Credentials of the Christian

By J. A. Davidson

Paul, a servant of Jesus Christ, called to be an ostle, separated unto the gospel of God.
Romans 1:1.

WITH these words Paul began his letter to the Romans. Paul must have been a little easy when he sat down to write his letter to the ristians in Rome. He didn't know them and y didn't know him, and one of his main purses in writing to them was to ask their support a missionary journey he proposed to make into ain. The length and the extensiveness of the ter came in part from Paul's desire to convince m that he was deserving of their support. It be said that in this long letter Paul was present- his credentials. And right at the beginning, in salutation in which he introduces and identifies nself, he gives a summing-up of his credentials: aul, a servant of Jesus Christ, called to be an ostle, separated unto the gospel of God."

Here, he says, here are my credentials. Here are grounds for asking your help in this proposed ssionary endeavor. I am a servant of Jesus Christ I am completely committed to him. I have been led to be an apostle, a messenger of the gospel. ave been set apart for the service of the gospel. d in these we find delineated the authentic marks the Christian. Here are the credentials of every ristian — a servant of Jesus Christ, called to be apostle, set apart for the purposes of the gospel.

I

In the first place, wrote Paul, I am "a servant Jesus Christ." The Christian is a servant of his rd. The Greek word that is here translated ervant" refers to a more intimate and more exsive relationship than is generally implied by the glish word. And the word "slave" is not an acrate rendering, for that word implies that the subject has no freedom of choice. What Paul is saying here is that he is completely committed to Jesus Christ, and that this commitment has not been forced on him against his will but is a matter of his own free decision.

Committed to Jesus Christ — that is a mark of the Christian. The Christian life is founded on a personal relationship of free and willing service. The Christian religion began, we must always remember, when Jesus said to twelve young men, "Follow me," and they followed him. Christian faith is always grounded in this personal response to a personal invitation. That is the way in which you must begin the pilgrimage of faith. You are a Christian through your commitment to Jesus Christ: there is no other way.

You are not a Christian *merely* because you admire Jesus Christ and can give your approval to his teachings. Sometimes we think that we have gone far enough when we have given him our admiration and approval, and that easily becomes our excuse for evading commitment. As J. B. Phillips warns, "To call Jesus the greatest figure in history or the finest moral teacher the world has ever seen commits no one to anything."[1]

You are not a Christian *merely* because you accept a certain body of doctrine and church teaching, because you can give your intellectual assent to a group of theological propositions. Doctrine is essential in our religion, but personal faith does not begin in doctrine. Personal faith begins in commitment to Jesus Christ and doctrine comes after that. It is quite possible for a person to be doctrinally sound and proper and yet, because he has evaded personal commitment, not be a Christian. We must always be careful lest loyalty to doctrine crowd out loyalty to Christ.

You are not a Christian *merely* because you are active in the life of the church. Sometimes we use a great busyness over church affairs as an excuse for not committing ourselves to Jesus Christ. We active church people sometimes develop a sort of immunity to the deep demands of Christ by our

---

J. A. Davidson *of the Royal Canadian Army Chaplain rps is Protestant chaplain at the joint Canadian-Ameri- n Arctic Test and Training establishment at Fort Church- on Hudson Bay in Manitoba. A graduate of the niversity of Saskatchewan and St. Andrew's College, skatoon, Saskatchewan, he has also served as Protestant aplain in Hanover, Germany, and Oakville and Picton, ntario.*

[1] J. B. Phillips, *Your God Is Too Small* (New York: The Macmillan Co., 1952). Used by permission.

constant fussing over things on the surface of religion.

You *are* a Christian through your commitment to Jesus Christ. The degree of your Christianness is directly proportional to the degree of your commitment. Thomas Henry Huxley, the Victorian scientist, in a moment of spiritual insight wrote, "It does not take much of a man to be a Christian, but it takes all there is of him." Paul, to indicate the completeness of his commitment, described himself simply as "a servant of Jesus Christ." A servant of Jesus Christ — this is the first point in the Christian's credentials.

II

Secondly, Paul said that he had been "called to be an apostle." In the Gospels the word "apostle" is used only of the twelve disciples, but later it came to be applied to outstanding evangelists and missionaries who were commissioned for their work by the church. It was fitting that Paul should be known as an apostle. The word originally meant "envoy" or "messenger," and it was used of a person sent out on a task with full powers from his superiors. Paul claimed that he was ordered out as an apostle: He referred back to his conversion experience on the road to Damascus when he heard the risen Lord say to him, "Depart: for I will thee far hence unto the Gentiles."

Every Christian an evangelist? But, you may ask, isn't evangelism primarily the job of certain specialists in the church? Isn't it something for exceptionally able speakers with big organizations behind them? And, looking at this thing in a more limited way, isn't evangelism the job of ministers? Isn't it part of their job to do any local evangelizing that needs doing? Listen to what Dr. James S. Stewart of Edinburgh University has to say about this: "There is an increasing awareness that evangelism cannot be the province of a few enthusiasts, that every Christian today stands in the front line of battle . . . A Christian who is taking his faith seriously cannot but evangelize."[2] And listen to what the eminent American theologian, Walter Marshall Horton, has written in a recent theological textbook: "All Christians without exception are called to be ministers of Christ's grace to one another, and ambassadors of his mission of mercy to the world."[3]

All Christians must share in the Christian apostolate. Our religion cannot thrive if evangelism is left to the clergy. All Christians must be evangelists. We must all say a good word and a strong word for Jesus Christ and his way whenever we have opportunities to do so, and we must make opportunities. In the ritual of the Methodist Church in South America this question is in the service for the reception of new members: "Will you promise to do all within your power to bring another person to a personal experience of Christ?" That points to an obligation we all have. As we accept Jesus Christ as the Lord of our lives, he calls us to be his apostles, his special messengers, his evangelists.

III

Thirdly, Paul said that he was "separated unto the gospel of God" or, as the Revised Standard Version gives it, he was "set apart for the gospel of God." Paul probably was thinking here of the separated, full-time ministry which was then emerging in the church. But he probably was also thinking of something much broader than that. He was underscoring that "set-apartness" which is essential in the life of the Christian.

And here we come hard up against what is often a serious and perplexing problem for the modern Christian. That expression, "set apart," alarms us. It seems to have a touch of the holier-than-thou about it. It smacks a bit of snobbery — ungracious, self-righteous snobbery. And we must remember that spiritual snobbery, the characteristic vice of some of the Pharisees, was the only evil that Jesus specifically denounced. Spiritual snobbery easily and insidiously grows in the heart of man. It is always a danger in the life of faith, a booby trap for the faithful. This, certainly, is not the kind of separation, the kind of set-apartness to which the Christian is called.

But we sometimes go to the opposite extreme. Our characteristic modern vice in this department is in the assumption that a Christian needn't in any way be separated from the world, that he doesn't have to be "different" in any way. We become so concerned to satisfy the demands of the world, to go along with worldly standards and values, that we cannot hear the call to separation from the world. Religion so easily becomes for us merely so much ornamentation of life's surface, merely one of life's optional little extras.

The Christian is set apart for worship, for witness, for service. This does not mean that he must withdraw from the world, but it does mean that his commitment to Jesus Christ means separation from those values and standards and concerns of the world which will keep him from the worship and the service of his Lord. Because we acknowledge Christ as Lord we are set apart to show forth his lordship in the whole of our lives. Yes, it *does* make a difference in one's life to be a Christian. That is the meaning of Christian separation: It is separation from a way of life dominated by worldly standards — separation for the service of the gospel.

These, then, are the Christian's credentials: "a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God."

[2] James S. Stewart, *The British Weekly*, May 7, 1953.

[3] Walter Marshall Horton, *Christian Theology: An Ecumenical Approach* (New York: Harper & Brothers, 1955). Used by permission.

Disciplined Disorder

(Continued from page 8)

ously accepts a friendly invitation to go bowl-
on an afternoon that might have been given to
ng is likely to discover a dimension of life that
dden from the man who is too unbending in
routine. And it may turn out that the chance
ment or interesting incident that comes to light
ne of these not-in-the-schedule times when his
d is in neutral will turn out to be the making
sermon. Even the minister who sticks strictly
timetable is likely to note, if he is flexible
igh to be observing, that many of his best illus-
ons come from those in-between moments when
s employed with nothing more constructive
getting from one place to another. "Flying
n New York to Denver last week, our plane ran
trouble" is a come-on that is likely to arouse a
l deal more interest in the average audience
is a sentence that begins, "In his book on
istian doctrine, one noted theologian says . . ."

Routine makes for dependability, but a non-
duled flight with fun adds freshness. Bookkeep-
fits well into office hours, but creative art is
ly to play hooky from school. Although, with
asonable amount of gray matter, one can grasp
intricacies of theology in time to pass an exam-
ion, the Holy Spirit seldom arrives on schedule,
insight is as likely to strike in the swimming
l as in the study. In *The Art of Clear Thinking,*
lolph Flesch gives some of the answers a group
esearch chemists came up with when they were
d when and how their scientific insights came:

> "While dodging automobiles across Park Row
> nd Broadway, New York."
> "Sunday in church as the preacher was announc-
> ng the text."
> "At three o'clock in the morning."
> "In the evening when alone in the study room."
> "In the morning when shaving."
> "In the early morning while in bed."
> "Just before and just after an attack of gout."
> "Late at night after working intensively for some
> ours."
> "Invariably at night after retiring for sleep."
> "In the plant one Sunday morning at 9 A.M. when
> o one was around."
> "While riding in a very early train to another
> ity."
> "While resting and loafing on the beach."
> "While sitting at my desk doing nothing, and
> hinking about other matters."
> "After a month's vacation, as I was dressing after
> bath in the sea."[2]

If it proves nothing else, this list at least indi-
s that great ideas have slight respect for a man's
edule. J. Robert Oppenheimer says flatly that "Theoretical insights flourish best when the thinker is apparently wasting time." It is for this reason that the organizational frame of mind fits so awkwardly across the ways of the creative thinker. William H. Whyte, Jr., is talking about the administrator (and there is no reason to exclude the church administrator) when he says, "The creative individual he does not understand, nor does he understand the conditions of creativity. The messiness of intuition, the aimless thoughts, the unpractical questions — all these things that are so often the companion to discovery are anathema to the world of the administrator. Order, objective goals, agreement — these are his desiderata."

And this brings us to a direct encounter with the inner tension of this chapter. The minister, seeking to be both the administrator and the creative artist, is likely to be perpetually at war with himself. Swinging into the station on schedule, he may chafe at the routine and long to be free from the rails he rides. But he is not likely to be free from restrictions for long before he looks with longing toward a more ordered existence and feels an urge to whip things into line. This is as it should be. What he must look for is proportion. Wisdom is not found either in order or disorder, but in a proper balance between the two. The minister must have that combination of managerial skills and creative insights that goes to make up a true leader. In an article on "Leadership," reprinted from the Royal Bank of Canada Monthly Letter, this interesting sentence appears: "Many a sad story is written in the annals of business every year by leaders who are falling into the routine of being managers." That happens to preachers too.

. . . . . .

In the last analysis, then, the way a man *orders* his life is an individual matter and may not be of too much importance. But the way he *disciplines* his life is of profound importance. He can accomplish great things on schedule or off, but without a disciplined purpose and drive, his little rocket isn't likely to get off the ground. Bishop Kennedy, speaking about men who are always going to write a book but never do, says, "This kind of achievement is possible only for the man who gets up in the morning before other men arise and goes to bed at night after most men have retired. Above all, it is done only by the man who seats himself and begins to write." And the author of the article on "Leadership" puts it on the line for all of us when he says, "Leaders are so eager about their work that they can hardly wait for morning to get started at it. But they are not impetuous. They keep a balance between emotional drive and sound thinking. Their excess of effort testifies to their belief that unless a man undertakes more than he possibly can do he will never do all that he can do. Their enthusiasm stimulates their energy."

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lolph Flesch, *The Art of Clear Thinking* (New York: Harper & ers, 1951). p. 146.

The Minister's Use Of Bible Commentaries

By Francis C. Lightbourn

IF this writer's observations within his own communion hold good on a larger scale, then it certainly seems true that there is a noteworthy neglect of the Bible in today's preaching. It is not uncommon, of course, in the liturgical churches at least, to base the Sunday sermon on the epistle or gospel for the day; but how often, even when this is done, is the resulting treatment really an exposition of the passage selected? Is not the epistle or gospel, or more frequently, one suspects, a single verse from either, used merely as a point of departure for a discourse having little if anything to do with the text?

It is still the conventional practice for preachers to "take" a text. In this respect, at least, we stand in the tradition of our quixotic forbear "Parson Gray" in Oliver Goldsmith's poem of that title:

> He ne'er by any luck was grieved,
> By any care perplexed —
> No filcher he, though when he preached,
> He always "took" a text.

Like this quaint character, we too "take" a text, but how long do we stay with our text, until we drop it after our opening paragraph in favor of some idea that we want to get across to our people — something more "practical," with obvious contemporary relevance? This may be Christian stewardship in anticipation of the annual drive for funds; it may be race relations; it may be the problems of young people; it may be any one of many such matters, each a proper concern of the Christian ministry but having little or no organic connection with the particular text we have chosen. Our text then becomes a mere point of departure, a springboard, or — to vary the metaphor somewhat — a peg on which to hang something we want to say.

This use of Holy Scripture as a homiletical hat-rack savors just a little, does it not, of irreverence for the divine Word? It comes perilously near to that "handling the word of God deceitfully" against which we are warned in II Corinthians 4:2. I must confess here that I have not looked this verse up in a commentary to see if I am justified in using it in this particular application — which leads to the subject of this article — the minister's use of Bible commentaries.

Practical Relevance

I introduce the matter in this way because it gives to commentaries a very practical relevance. All of us have to preach, and we all to a greater or lesser extent take our point of departure from Holy Scripture. But our preaching will be enriched and deepened if our reference to Holy Scripture becomes more than a mere point of departure. Indeed, it might be said that unless it does so, it cannot claim to be true preaching.

Moreover, the preaching of Holy Scripture provides one answer to the eternal problem, What am I going to preach about next Sunday? I suggest that we accept the wholesome discipline of throwing ourselves, as it were, upon the Word of God; that we resolve to preach upon the epistle or gospel for the day (or other Scripture selection), however unpromising this may appear at first sight.

To do the best possible job under these circumstances, the preacher will read the passage in the Greek (the same goes for Hebrew in relation to the Old Testament) and then proceed to find out all he can about it from commentaries at his disposal. By consulting one commentary after another, he will find his understanding of the passage widening and deepening. Not infrequently will he see that there are many more aspects to it than he realized. But certain fundamental thoughts begin to take shape; commonly held views begin to line themselves up, as do also sharp divergencies of opinion; then there are glimmerings of a possible application of the passage, with perhaps one or two modern illustrations to clinch the point. He is now ready to write his sermon — i it is his practice to write it out i advance.

So much for the use of commentarie as tools for the preparation of nex Sunday's sermon. The progressiv minister of the gospel, however, ough to aim at something more than this The English monthly journal *The ology* contained a few years ago a editorial urging every clergyman a ways to have at hand a commentar which he is currently working his wa through from start to finish. Accordin to this admonition, there ought alway to be a commentary on our desk o near our favorite arm chair that w are at the present time studying. Ce tainly this suggestion falls in line wit the promise that Anglican clergy mak when the ordaining bishop puts t them these words, expressive of a senti ment that will be shared beyond th confines of Anglicanism:

> Are you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ? Are you determined, out of the said Scriptures to instruct the people committed to your charge; and to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

and

> Will you be diligent in Prayers, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?[1]

Here the study of Holy Scripture i set in intimate connection with th devotional life. "Will you be diligen in Prayers . . . and in such studies a help to the knowledge of [the Scrip tures]?" In today's world, this include commentaries which are precision too "to the knowledge of" Holy Scripture "Are you determined, out of the sai Scriptures to instruct the people com mitted to your charge . . . ?" T instruct them "out of" the Scrip tures — what is this but expositio

[1] *Book of Common Prayer* (American).

FRANCIS C. LIGHTBOURN *of Milwaukee, Wisconsin, is literary editor of* The Living Church, *"a weekly record of the news, the work, and the thought of the Episcopal Church." A graduate of General Theological Seminary, New York City, and Seabury-Western Theological Seminary, Evanston, Illinois, he has held pastorates in Kentucky, New Jersey and Maine.*

ex, "out of"), which must be in turn upon sound exegesis *ex,* "out of," *hēgeomai,* "I . And that is what commentaries r.

rking through a full-scale com- ary can be a rience. It can give one quite a out too. Take, for example, Vin- Taylor's *The Gospel According . Mark.* This is a volume of ages, with twenty pages of intro- ry material. It is based on the text, with an average of perhaps lines of Greek at the top of each the rest being notes in rather rint in which every lexical, gram- al, exegetical and doctrinal point g from the text is discussed with roughness that at times leaves reathless.

took me a full two months, at ate of about two hours a day, to hrough Taylor's *St. Mark;* but w have some two hundred cards otes on this material to which turn whenever I wish to refresh nowledge of a particular passage.

For Odd Moments

e advantage in working through mmentary is that if you take ade- e notes and have to lay the project for a few weeks or even for ths, you can quickly refresh your ory by going through these notes then picking up the thread again e point where you left off. There t in a commentary the same kind ontinuity that one finds, for ex- le, in an abstruse work on meta- ics. Thus commentaries would to lend themselves to study at moments in the life of an other- busy minister.

have been using as examples the thy, full-scale commentaries. Not yone will feel equal to tackling e. Some may prefer, at least to with, the commentaries that hit the high points, of which there a number on the market. Best wn, of course, is *The Interpreter's e* which has certain obvious ad- ages in format and presentation. vever, in this matter of method- y and procedure each man must large degree find his own way. onally, I prefer to plunge right a rather detailed commentary, acting notes that I can go over time to time as occasion serves.

is sometimes said that we should centrate on the biblical text, the clusion being drawn (whether in- led or not) that commentaries can relegated to a place of secondary ortance, if not by-passed altogeth- Of course, we should concentrate n the text. It is precisely this that mentaries enable us to do, and only in conjunction with the study he text that a commentary can be naximum help. But — and this is point frequently overlooked — e are matters in the text — details, nces, finer shades of meaning and like — that most of us are likely not to notice until they are called to our attention by a commentator.

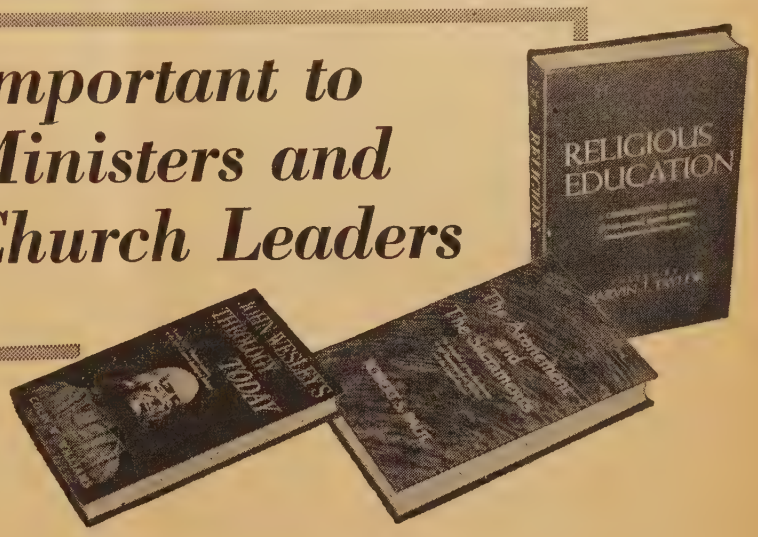
I content myself with one example, and the example I choose leads us back to where we started — the relevance of commentaries to preaching — and is one more illustration of the fact that practical results not infrequently show up where least expected.

In commenting upon Mark 8:34 ("If any man would come after me, let him deny himself and take up his cross and follow me," RSV), Vincent Taylor points out that in this verse "three conditions are laid down which must be fulfilled by a loyal follower of Jesus. Two are decisive acts and the third is a continuous relationship. The first is self-denial; *aparnēsasthō heauton* . . . The second demand is to accept the last consequences of obedience, 'to take up the cross' . . . The third requirement is sustained loyalty in discipleship, *kai akoloutheitō moi,*"[2] where Taylor notes that the change to the present tense seems intentional. "Let a man deny self" — aorist tense, denoting an action regarded as momentary; "let him take up his cross" — aorist again, decisive action; "and follow me" — present tense, indicating "sustained loyalty."

Who would have thought that the dry dust of moods and tenses would yield such gold as this?

[2] Vincent Taylor, *The Gospel According to St. Mark* (New York: Macmillan and Co., Ltd., St. Martin's Press, 1952). Used by permission.

Important to Ministers and Church Leaders



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Book Reviews

A Guide to the Parables of Jesus. *By Hillyer Hawthorne Straton. Eerdmans. $3.50.*

BEING myself a mere professor, I am prepared to defend the opinion that the kind of author best qualified to write a helpful book about the parables of Jesus is not a classroom lecturer but a preaching pastor. He must, of course, be a scholarly preacher, but he must above all be a person in constant contact with all the kinds of concrete ethical and religious problems which are the atmosphere in which the pastor lives and moves and has his being. Dr. Straton, minister of the great First Baptist Church at Malden, Massachusetts, has these qualifications.

No part of Scripture has had more frequent and repeated exposition than the parables, and none needs it more. Every new book on the parables is bound to say a good many things that have already been said by the old ones. Even the issues with which the parables deal are old familiar issues, when they are stated in general terms, but they are always coming up in new forms, under new conditions and with new people. So it is with the present treatment. It offers some fresh insights, some new illustrations and some pungent applications to contemporary conditions.

Dr. Straton does not make the mistake of treating a parable like an allegory or trying to deduce a complete system of theology from a story or illustration which was intended to enforce a single truth. Nevertheless, I cannot waste this opportunity of warning all expounders against this error. A parable, like an analogy, is valid only in relation to its main point, as a line tangent to a circle is parallel with the arc only at the point of tangency. Consider the three parables in Luke 15 — the lost sheep, the lost coin and the prodigal son. The one truth they all teach is that God is concerned about men who are estranged from him. The shepherd seeks his lost sheep; the woman sweeps the house to find the lost coin; the father joyfully welcomes the return of his lost son. But supose one tries on the basis of these parables to decide the old theological conundrum as to man's ability or inability to return to God without a special divine act to bring him back. The coin was lost through no fault of its own and could only wait for the action of the owner to

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find it. The sheep wandered on its own feet and might conceivably have come back in the same way, though it would have been only a long chance. The prodigal son stayed away until he was ready to come back under his own power and the father didn't do a thing except wait for him. So who is right — the Calvinists who stress the impotence of the coin, or the Arminians to play up the free will of the prodigal son? The truth is that these parables have nothing to do with this issue. They merely say God cares.

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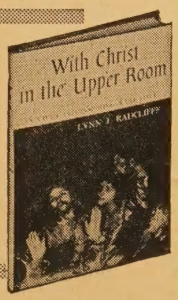

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HUMAN NATURE AND CHRISTIAN MARRIAGE. *By William P. Wylie. Association. $2.50.*

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ENGAGEMENT AND MARRIAGE. *By the Family Life Committee of the Lutheran Church — Missouri Synod. Concordia. $3.00.*

THESE books make their advent at a time when the church is plagued with the problem of teen-age marriage. These volumes — especially the first two — can be recommended to teen-age youth as well as to others. They are both direct and reverent in their treatment of sex.

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The second volume is addressed directly to premarriage problems. It deals sanely and realistically with dating, masturbation, marriage and sexual abnormalities. If some will challenge Wylie's statement on evolution, others will challenge Hulme on his literal interpretation of creation.

The last book is one of a series of contemplated research projects of the Lutheran Church — Missouri Synod. This work is of considerable interest to those who belong to the Lutheran Church — Missouri Synod, but of little interest to those outside that Communion — except perhaps for the historical discussion of engagement and marriage. — *Benjamin L. Gaul, The Methodist Church, Lohrville, Iowa.*

THE CASE FOR A NEW REFORMATION THEOLOGY. *By William Hordern. Westminster. $3.50.*

THE CASE FOR THEOLOGY IN LIBERAL PERSPECTIVE. *By L. Harold DeWolf. Westminster. $3.50.*

THE CASE FOR ORTHODOX THEOLOGY. *By Edward John Carnell. Westminster. $3.50.*

IT IS difficult to determine why a publisher should think such prescribed and proscribed writings necessary or relevant. What is called "A" — it should be "The" — New Reformation Theology is still in process of forming and the case for it cannot be satisfactorily stated at this stage. The other two "Case[s]" have long since been set forth in a spate of books. And the writing in all three books gives evidence that the writers were somewhat embarrassed as though the

lisher were looking over their ulders.

)r. Carnell presents the irrefragable positions, based mostly on Romans, ch the orthodox love so fiercely with which they so easily demolish ry contrary "cultic" opinion. Dr. rdern peregrinates lightly over a realm in the futile effort to estab- a theological logistics. Dr. DeWolf licates gingerly the condescending)roach that wants nothing so much :o have everything within its broad l light grasp. The most singular t noted by this reviewer is how thor- ghly each author knows the posi- ns of the others. Sometimes the der must turn back to the title to l out which "case" is being sented.

But do not be mislead by these imonious remarks. These men ite well and certainly try to cover ir assigned fields. And, when they ı, they take pains to show how close se varied "cases" are and how much nmon ground they share. Here and re or somewhere I caught the idea it before one becomes "neo-ortho- x" he should first have been a liber-

Suggestion forces itself that one uld be really Hegelian about it: come "orthodox," then "liberal" and en "neo-orthodox." At that point u will have to wait until another blisher gets another idea. Mean- ne, a seriatim reading of these three ay not convert anyone from one posi- n to the other, but it will be inter- ing, informative and occasionally frustrating. If such reading sends you directly to Hodge and Warfield, Fosdick and Tennant, Barth and Niebuhr, *et al.*, well and good. But you would have been reading these all along anyhow. — *Floyd Doud Shafer, Fourth Presbyterian Church, Knoxville, Tennessee.*

A Handbook of Church Public Relations. *By Ralph W. Stoody. Abingdon. $4.00.*

CAN a book on public relations for the church be exciting? After reading Ralph Stoody's comprehensive and well-oriented handbook, the answer is an emphatic Yes. That Mr. Stoody is serious in his concern and skilled in his field is noted immediately when one picks up this handsome book, attractive on the outside and beautifully laid out on the inside. There are many churches that could afford to learn this lesson of an attractive exterior as well as interior.

This handbook is a well-written treatise on the number-one concern of the church by a man whose dedication is enhanced by his hardheaded good sense. He has left no area of church public relations untouched. He has not fallen into a familiar trap of linking public relations solely to radio, television and the press. Mr. Stoody sees public relations in its proper perspective as the great overseer of all church functions. It is not a minor concern tucked away under some obscure committee, but rather an area upon which all other functions depend. Without good public relations, whither evangelism or Christian education or world outreach?

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Pulpit Calendar

Feb. 2 — Presentation of Jesus in the Temple.
Feb. 7 — The Transfiguration.
Feb. 14 — Race Relations Sunday.
Feb. 21 — Universal Day of Prayer for Students.
Feb. 21-28 — Brotherhood Week.
Mar. 2 — Ash Wednesday.
Mar. 4 — World Day of Prayer.
Mar. 6 — 1st Sunday in Lent.
Mar. 13 — 2nd Sunday in Lent.
Mar. 20 — 3rd Sunday in Lent.
Mar. 25 — The Annunciation.
Mar. 27 — 4th Sunday in Lent.
Apr. 3 — Passion Sunday.
Apr. 10 — Palm Sunday.
Apr. 10-16 — Holy Week.
Apr. 14 — Maundy Thursday.
Apr. 15 — Good Friday.
Apr. 17 — Easter.
Apr. 24 — 1st Sunday after Easter. National Christian College Day.

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